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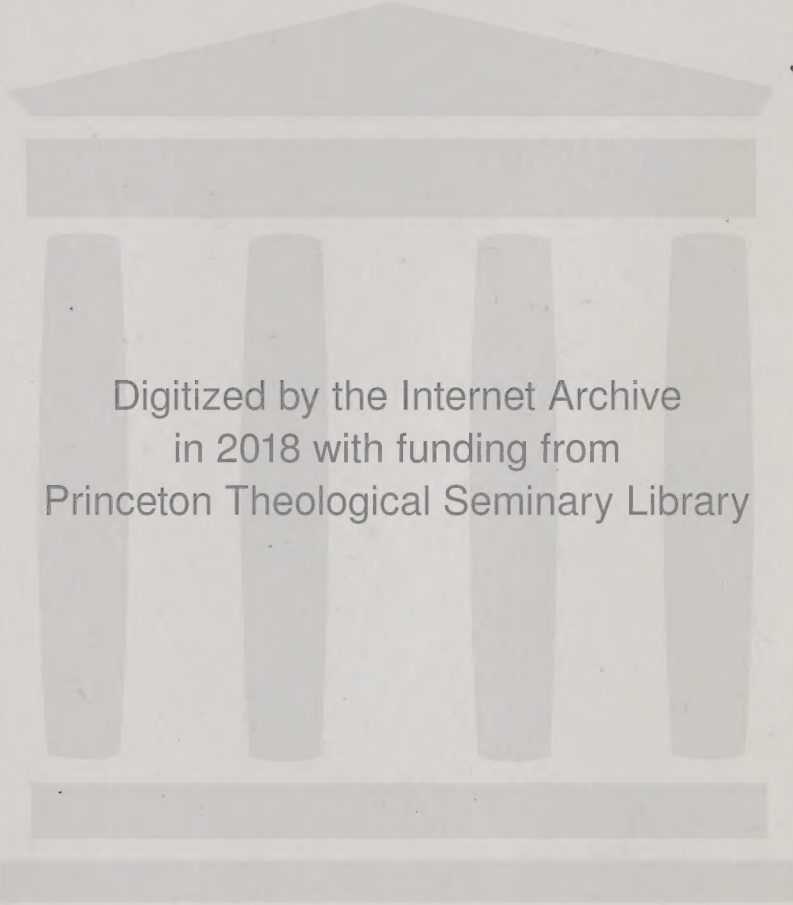
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In response to the invitation of the Presbyterian Missions in Japan and China the Board of Foreign Missions of the Presbyterian Church in the U.S.A. sent out last August a deputation to attend in Japan a conference of representatives of the Presbyterian and Reformed Missions cooperating with the Church & Christ in Japan and then of representatives of the Mission of the Presbyterian Board with the Exec. Com. of the Church & Christ and in China a series of "Evaluation Conferences". In both countries the Presbyterian Missions desired to consider afresh the whole question of their relations to the Churches in the field in the interest of a still larger measure, if possible, of administrative and financial control and responsibility on the part of the Churches. In accordance with the policy of these Missions and of the Board the full ecclesiastical independence and autonomy of these Churches had been long recognized. There was and is no question of their absolute freedom in these respects and indeed in all others except their need and desire for the continued financial and personal cooperation of the Mission in the economic establishment of the local churches on a self supporting basis, in the continued maintenance of Christian institutions such as schools and hospitals, and in the effort to carry forward the immense unfinished work of evangelization, extensively with regard to the unoccupied and unreached areas and extensively with regard to problems and movements to which the American People must be applied. Their continuing work of foreign missions involves however, questions of relationship and cooperation more intricate than that involved in the ecclesiastical independence of the Churches

and, though it seems strange that it should be so, more difficult and harassing. One could think that churches capable of full ecclesiastical and spiritual autonomy and independence might be trusted to assume also complete administrative and financial autonomy and independence as well. They are so trusted. But as a matter of fact the magnitude of the work to be done is so vast, in view of their resources that only pure theorists or those whose theological views give a different conception of missionary obligation from ours, can entertain the <sup>idea</sup> conception of the establishment or transference of foreign missions and their continued <sup>or</sup> delayed activities. This continues work, however, with churches which are ecclesiastically independent and as on their way to complete self-sufficiency and financial independence in a value problem of cooperative relationship which must be solved in the right way in the interest both of the churches and of the work which churches and missions best to do. Both in Japan and in China these problems had reached a stage which seemed to call for fresh study and adjustment.

(with its just claims)  
 In China also, of course, the new national situation and the prevalence and power at the same time of ideas bearing the banner of closure of nationalities and nationalities, but fundamentally at variance with true national interests, had raised questions not unfamiliar in missionary history in early days in Europe and in modern times in Japan, Turkey, Persia, <sup>India, Siam</sup> and Mexico but unique in magnitude and charged with great emotional

strains. When the "Evolution Conference" was first proposed after the agitation of feeling and opinion due to the May 30 (1924) incident in Shanghai and the broader movement of which this was only a part, it seemed to some, as it had appeared to me a few months ago in Japan in the early months, that foreign missionary work might be at an end at least for many years. Our Presbyterian Missions did not take this view but they did think that the time called for a re-survey of all their work and <sup>of</sup> its methods and relationships and especially for a re-study of the question of the Chinese Church and of the process by which its development as a truly living and national church might be promoted. Such a purpose seemed to demand full conference between the Missions and the <sup>in China</sup> Church, and the Board at home. The Board was requested accordingly to send out a special deputation for such conference.

The deputation consisted of the Rev. Hugh J. Kerr D.D., Mrs. C.K. Roy, Miss Gertrude Schultz and myself. Dr. Kerr is pastor of one of our best churches, the Broadway Presbyterian Church of Pittsburg and is President of the Presbyterian Board of Christian Education, brought to the Conference his ripe wisdom and experience in the ministry, his understanding of the mind of the home Church with regard to the missionary enterprise and his knowledge of the problems of schools and colleges under Church support. Mrs. Roy was from to a missionary of the Shanghai Mission and has been since one of the executive Secretaries of the Board in charge of the Japan and China Correspondence. And



Miss Dehuetz represented, as on the Home Department Secretary,  
the how Chinese interest and view.

Dr. Kerr and I sailed from Vancouver on the Empress of  
Canada on Aug 5 and arrived in Yokohama, Aug 15, just at  
the end of the coast best known in Japan for forty years.

Mr. Ruge and Miss Dehuetz, arrived from Seattle on Aug  
We visited separately as many of the stations as we could and  
were all together at the annual meeting of the Mission in Kamin's

zone, August 25-31. We sailed together from Shimoda to  
Yokohama, Chosen, on Sept 6. Through we were together, with the ex-  
ception of two or three stations only, at the four Exclusion Confer-  
ences, the northern Conference at <sup>Oct. 6-13</sup> Jinsen, Sept 27-  
the central in Hankow, Oct 25-30, the Southern in Canton,

Nov. 5-12 and the final general Conference in Shanghai, Nov. 18  
to Dec. 3. In Chosen we visited Jinsen, Seoul and

Pyeong Yang, leaving Peking on Sept 13 for Mukden for a  
day with the Scotch and Irish Presbyterian Missions and reaching  
Peking, Sept 16. In China we visited 15 of our stations,

Peking, Peking, Jinsen, Jinsen, Yihsien, Cheningchow,  
Weihsien, Hwaiyuen, Shouchow, Hankow, Soochow, Hangchow,  
Shanghai, Ningbo and Canton, attended the meeting of the National

Chinese Council in Shanghai Oct. 15-16, when we were prevented by  
war conditions from going to Hsunan, <sup>and</sup> the meeting of the Chinese  
Council, Dec. 5 & 6, and sailed on the "President Deft" on Dec. 9

meeting in Yokohama which we had come on in advance to

Japan after the formal Declaration of Independence.

Arriving in Japan Aug. 15 Dr. Kerr went to some of the stations in the great cities of Central Japan which it was desirable that he should see, and to Yokohama to speak to the large company of missionaries who go there for a brief season rest, and I went north to Hokkaido where I had never been. Hokkaido is the great upper island only now coming under cultivation and filling up with immigration from the South. It has an area of 23000 square miles, about equal to <sup>and the longest river in Japan, the Ishikari, 250 miles long.</sup> with a population of 2500000. The government estimate is that it can support 10000000. Even this population would represent only <sup>to the</sup> square miles, or compared with <sup>in</sup> the main island <sup>in China or</sup> in Great Britain. At present the Church Missionary Society of England, <sup>and</sup> the American Congregationalists and Methodists and Presbyterians and now a few independent missionaries are at work, but the C.M.S. and the American Board are withdrawing and the Methodists have missionaries only at Doyuro (one family) and at Hakodate (two women). Our own missionaries are at Otomari, Doyuro, Asahigawa and Nakkenshi. Dr. and Mrs. Pearson who are at Nakkenshi at the northern end of the island, have been in Hokkaido for years and have pushed north and the frontiersmen through the forest, identifying themselves with the life of the communities which they have helped to found. At the twentieth anniversary of Nakkenshi last summer Dr. Pearson was honored as one of the six oldest and noblest of the town and the Mayor presented to him and to two

Dalhousie presents a special diploma of thanks for service to the town and a little silver cup. In the presentation the Mayor said and Mr. Peirson and spoke of his own special praise. All these years Mr. Peirson has worked for and with the Church of Christ in Japan and has seen a Presbyterian grow up with ten evangelizing churches. Good work has been done also by other denominations and by the principal girls' schools of the Methodists in Okakata and on our Mission in Sapporo and from the beginning the University in Sapporo has been a Christian influence. Its founder William D. Clark came at the invitation of the Japanese in 1876 and ever has only left <sup>marks</sup> ~~you~~ to be left an indelible impression. From the start he insisted on the teaching of the Bible and his own example and witness were self-evidently Christian. The fiftieth anniversary of the arrival has celebrated last summer at a stone monument erected on the campus bearing his name to his students "Boys be ambitious", which a handsome church with stone pillars stands as a memorial. The present president of the University is Dr. Sato one of the most capable and able educators in Japan and a Christian, and one-fourth of the faculty are Christians.

This is a field in which the Church of Christ in Japan is greatly interested in Hokkaido and is helping the continuous help of our Mission. There are now 350 eligible towns and villages of over 1500 people there in all 50 of which are these churches, half of them Presbyterian. In the whole of our great island of one million population there are 24 towns of over 5000 and no churches. There are cities of 10000 or more with no advanced

Missionary. The Japanese as a migrant people but they do not like to migrate from the old and developed islands, Kjusiu Shikoku and Honshu and they are not filling up Hokkaido very fast. Still it is seen in time to be filled. The climate and flora are like northern New England or northern Canada. Huge piles of large timbers were heaped up at saw mills or paper pulp mills or in the midst of the forest and cultivation is encroaching constantly on the arable unworked areas. The winter is severe but the summer air in August after the unbearable humid heat of Tokyo, was like Maine or Quebec. The pressure of population in Japan will eventually fill up these frontier regions with hardy people detached from all inhibitions and in need of Christianity for their individual and community well-being. The Church of Christ in Japan and the cooperation of the Mission should lay hold on this new society and build upon the foundation of strong churches for the future. A large number of missionaries are not to be needed. The Japanese church are to do most of the work but in pioneer service and in assistance in heart and crucial centers and in the Christian education of youth the Church needs and desires the maintenance of that level the present staff. And if the other missions disappear as some of them plan, and the population increases as it must, there will be an enlarging and not a diminishing need.

I don't think <sup>Japan</sup> ~~Japan~~ <sup>Japan</sup>  
 Before talking up the Conference at Kariyazawa and the missionary problems with which they dealt it may be worth while to set down a few of the impressions made on my tour round on

Their first visit to Japan during the past thirty years. We  
 have been in Japan less than a month and our hesitation  
 to record what must needs be only superficial & general  
 Remembrance our visit took us into all types of places and  
 we had seen of students for discussion with members of both  
 houses of the Diet, with university presidents and professors,  
 with newspaper men and labor leaders, with persons and wayfar-  
 ists and with many common men and women. I can only name  
 many other impressions as do no more: the desolation of the  
 earthquake in Yokohama and Tokyo, and the more rapid de-  
 caying of Tokyo though with day and unapproachable scars;  
 the courage and forbearance of the people; the great increase in the use  
 of foreign dress especially by men (a Japanese diplomat  
 at the boat was at in foreign dress and of a large company of  
 men at a reception at the Okuma villa, all but three wore  
 western clothes); the innumerable <sup>(built in Japan)</sup> bridges, the same built and  
 steadily care but the great growth of modern cars especially of taxicabs;  
 the immense increase in the use of electric light and air, in  
 cities but also in remote country villages due to the development  
 of water power in the many <sup>short</sup> streams feeding down the mountain-  
 sides, and to the adoption of electric lighting in comparison with  
 oil lamps in the wood and paper and thatch houses of the people;  
 the extension of the radio, seen in little houses in the market  
 of the rice fields, in far away lonely farms in Aokhama do and  
 in a net work of receiving wires in the cities; the universal

(welfare) program of the government which seem to include many  
 broad bill aid and which has set out some of millions of  
 larch and spruce and pine trees; the efficiency and promptness  
 of the railway service, the excellent porter system, the vast  
 number of employees, chiefly boys, as it appears to a traveler;  
 the appalling advance in price and cost, some changes were  
 keeping low level, as for example, made in dining cars, but hotel  
 bills and motor rates and many other changes equally true in  
 America; the cheerfulness, politeness, self respect, honesty and  
 trustworthiness of the people in all our contact with them. Other  
 visitors and residents in Japan report other impressions but I  
 am sitting down truthfully on my own <sup>By and done this is a good deal that is one  
 and disagreeable and even repellent but as  
 were spared making it.</sup>

1. Foremost among these impressions I would note the incident  
 which came to me of the character and capacity of the men on whom  
 the progress of Japan depends. We talked with many of these men  
 on this visit as on others. Nowhere in the world as there were more  
 earnestly concerned to find the right way a more deeply anxious  
 over the tendencies which threaten the highest life <sup>only</sup> nations and  
 of mankind in our modern day. I would report <sup>two</sup> conversations  
 out of many. One was at the home of a former cabinet minister,  
 one of the best known and most respected liberal leaders in the  
 Diet, a man of very independent character and opinion, much  
 discouraged at the present political situation in Japan. The  
 one present also a professor of political science in the Imperial  
 University in Tokyo, and one of the ablest newspaper men in Japan.

associated with the history newspapers and other semi-  
 weekly papers. The political aims proposed frankly covered  
 human & idealist, making much use of Baye and  
 Lowell and an admiral of President Wilson from the first to  
 the last. An old opponent of Monesheim. History opposed his  
 jurisdiction of his type. He and John Case were really en-  
 arches. They represented a group attached to the past. At the  
 same time history shows that there was a place for overturning.  
 Japan had had her in the restriction of the markets and the  
 Shogunate. What Japan needed now was not Monesheim nor  
 any upheaval but normal growth in reason and righteous-  
 ness and liberal progress. Education was moulding the  
 nation but education also needed moulding. On the whole  
 they hoped to have a stronger even than education but it was  
 suffering from the influence of American journalism. Then they  
 turned on the side of the garden as to whether Christy was dying  
 and in the United States as represented by Prof. Hill of the University  
 of Washington at Seattle who had just been in Japan seeking  
 a recognition of the sunset and want of tranquility of America.  
 We announced them and found them attached very sympathetic to  
 our own though one of them was a Buddhist and another would  
 have called himself. I suppose, an agnostic with strong Chris-  
 tianity. The latter was frank in his declaration that the life  
 and leadership of Buddha were important, but Confucianism  
 was an absorption of mind, not a connection, that Christy was

the only hope but he saw no sign of it. I am sorry Japan though  
 he recognized the extent to which it had penetrated the nation. Why  
 could not great merchants come to Japan to survey the nation? You  
 to a hundred & million men are good men and there are strong Japan-  
 se merchants but they were half foreign. We might have reminded  
 him that he too represented the best of East and West. But what he  
 also represented was the deep earnest and longing of good men in  
 Japan. "I do not understand our own country," he said in "Foreign  
 Commerce and Trade" which was written in 1854. I have studied Japan for  
 fifty years. I do not know its history. No one does, what are its  
 real lessons? What is the real character of the Japanese? The happy picture  
 of Bachiido is not the key. Goodly progress has been made in  
 government and in machinery but who knows what our tendencies  
 are, the national drift, the goal to which we move & the road we are  
 to take? I am not a Christian but I tell my class to read the  
 Bible and to study Christ only. "How are I a Christian" was my  
 other point as we walked away. "But what Japan wants is more  
 Christy. London I think that Buddhists are better Christians than  
 some Christians. But how Christians are Japanese need." I know these men  
 are sincere, just as sincere as Dr. Kerr and I, but I can  
~~not~~ <sup>not</sup> expect more of their recognition of Japanese religious need  
 but of their grave and dry concern for their country. The idea of  
 Japan as a vain, cock-sure, spirit-crushed, modern, but no  
 high principle and no humble thought of human duty and world  
 brotherhood is no more <sup>true</sup> than a similar idea of America.



are all alike bewildered and honestly seeking to find the right road.

One could duplicate experience like this indefinitely in Japan to-day. And one will meet among social and religious leaders the same spirit of anxious discontent and present conditions and thoughtful and courageous search for the path of true progress. These men are facing, and grappling with their problem just as men are in the West. Students and financiers are asking completely of Japan's economic problems and other men of the reforming and prophetic temper are dealing with these same problems in their social and moral aspects. Great tons of these men, well known and of wide influence, and one of them a recognized though somewhat detached <sup>of radical views</sup> Christian leader. I had a long talk one beautiful morning at Kaminogawa when the big neighboring volcano stood out clear in the sunlight. "As you know", one of the two laymen. "Japan has two governments, military and civil. The civil government grows ever stronger but to the military government I am a daylong character. I oppose conscription. I wish we had not the bad influence of your military teaching and your attempt to fight against. And at the other extreme we have our hatred with Bolshevistic ideas now very strong among laborers. We are starting a new farmer-labor party and we want to make it American. But the trouble is that the Church in Japan just as in America is rich and comfortable, and its very effort to be self-supporting prevents its taking a courageous stand. I desire the patronage and support of men of no other character and compromise itself. The Church is too Americanized, and we are not so sure of the American

ideal. Twenty years ago and more America was idealized. Now we see  
 the American and we find that the world is not gaining the mastery.  
 And he proceeded to recount those aspects of American life of which the  
 papers are full murder, robbery, banditry, just as frequent in the East,  
 recount the rise of Japan and China as though that were all the trouble  
 on the earth at all. "God's rule is a Christianity which will go to  
 the poor and touch the lips. At present immorality is gaining faster  
 in Japan than Christianity is gaining. And the Christian Church both in  
 Japan and America is quaking by wealth and comfort and lacks courage  
 and sacrifice. And you must deal. Japanese religion and morals  
 and social and political ideals are all dominated by America.  
 We need a great wave of international law and good will and religion  
 on the subject of Christianity. But who are the leaders. Many who  
 ought to be the leaders are renegades. In the multitudes of them in  
 both lands men who were in the church and are now out of it or  
 of view in it are afraid of reform and change, of warfare against  
 drink and prostitution and all evil, of the struggle for right measure  
 and justice. The religious and moral force are too respectable and  
 tame, the Christian Church among them, and it ought to take up its  
 cross and follow Christ. For something must happen. The rise of pro-  
 stitutions will kill us. And economic burdens are growing too heavy  
 to be born. The farmer problem is greater than labor. They are on  
 the edge of the population and 60% of them are on the edge with the  
 cost of living exceeding all that they can earn. Christianity could  
 save us if only Christianity could be saved." How is not the same  
 dominant type of mind in our own Church?

Besides these types there are all the others that we know at home.  
 the independent, the moderate, the superior, the careful, the deliberate,  
 the ardent, the determined, the easy going, - but not many opinions.  
 Pretty much everyone realizes that a great transition is taking  
 place and that comes down from us at once remaking the  
 nation as they are remaking all nations, and all the Japanese  
 whom I have met are thinking other things and striving to act  
 toward them just as honest and thoughtful people in America are  
 doing. As an homeward boat from China came into Kobe  
 harbor I recalled the attention of an American business man to  
 the Japanese pier on the bridge who had brought us through the  
 Inland Sea, and then to the wonderful development of the industry  
 and especially the docks of Kobe with what there is nothing to be  
 compared to any city of China. "You" he said, "they are a clever  
 and shrewd people (who need to be watched) and who pull to-  
 gether well." "Well", I answered, "my experience with them has  
 indeed been happier than yours. And my on reading the records  
 of the United States court in Shanghai show cases against American  
 citizens are but would be slow to change as the experience of  
 other people. I have found them to be <sup>much</sup> more like ourselves,  
 and men like us every year, facing earnestly and fearfully, the  
 same great problems we are facing. The ~~two~~ greatest differences  
<sup>lie in</sup> are first the mind and religious inheritance which is ours to Greeks,  
 our longer experience in democracy, in which we may see nations,  
 and in the power of the American power at each country we

The true spirit of the best of men we meet both in the chambers and out of them is expressed in the closing words of an essay on "Constitutional Loyalty" given us by Mr. Ozaki Yukio one of the present and best public men in Japan: "There is reason to be proud of the loyalty and patriotism of our people, but to rest content with present conditions and neglect to seek measures to insure further development, would, I am afraid, prove the beginning of the decline of our national fortune. The ancient saw 'Pride cometh before and humbling is rewarded by gain' is not a maxim applicable to individuals only... It is most regrettable that there should be persons who are tossed about by the storm of this revolutionary age, who shrink into the narrow cell of conservatism and who shutting their eyes to the virtues of others, rest contented in loyalty and to-morrow say 'supremacy'. All who desire to assist in carrying into practical effect the great scheme inaugurated by the Restoration and 'redeem the name of the great sea' should be large minded enough to adopt and assimilate as the best things of the world, should Japan become puffed up with the success which she has hitherto achieved, and assume an air of ridiculous self-importance, I cannot but feel deep anxiety for the future of the Empire."

"Oh how I wish to make this country superior to none."

Adopting that which is good and rejecting that which is bad"

(A charge of the Emperor Meiji)

So the evidence that these good and thoughtful men truly represent Japan is in evidence that her real strength is in our great sea power. So

the extent that they do not it is if possible, greater.

2. Perhaps something more should also be said with regard to the general background of missionary work in the present national situation in Japan. Since modern medicine, sanitation and education and industry came to Japan the population has steadily and rapidly increased. In the ten years ending Dec. 31 1923 it increased 13%, from 57,144,446 to 60,257,931 or from 139 per sq. kilometer to 155. The birth rate increased slightly from 34.2 to 34.9 per thousand. A great improvement has registered in the divorce statistics which in all times gave an appalling ratio. In 1914 the marriage cases 452,932 and the divorces 59992 and in 1923 the marriage was 512,689 and the divorces 51212. In the decade the divorce rate dropped from 1.1 to .9 per thousand of the population. The national income has grown much faster than the population. There has been no deficit in the national revenue since 1886, and the expense has advanced steadily with one leap of nearly 500% between 1897 and 1907 and another of nearly 300% between 1917 and 1926: as follows:

'86-'87	Jan	83,223,960
'96-'97		85,317,179
'06-'07		464,275,583
'16-'17		583,267,853
25-'26		1,549,814,786

National defense has kept pace with national income and advancing costs have exceeded advanced wages and salaries.

Increase of population has pressed on means of subsistence and modern industrialization has both relieved and aggravated the economic problem. Between 1912 and 1921 coal exports fell off over 30% and coal imports increased over 150%. The coal produced in Japan increased from 19639755 tons to 26270617 and the number of mine workers from 270550 in 1914 to 332387 in 1923. In the same period females increased from 17062 to 47786, factory operatives from 318067 to 838197 males and 535297 to 926,936 females. Of this operative class were 177048 males and 761784 females in textile factories. Of operatives under 16 years of age there were 44478 boys and 224,481 girls. The average daily wage of textile workers ran from .88 to 1.76 yen, or about 44 cents to 88 cents gold. The government budget for 1925 was yen 1,598,235,000 of which 199,833,000 was for the Army, 239,028,000 for the Navy, and 123,593,000 for education.

3. In "The Christian Movement in Japan", Mr. Shickelman of the Methodist Episcopal Mission contributes a comprehensive review of the year 1925 which he has equally done for the year just closed. From which a few paragraphs may be quoted:

"Japanese social unrest — and licentiousness xx A certain type of liberalism — Western civilization xxx One of the most significant — integration of them xxx There seem to be two main currents — in educational movements xxx of significance in the far reaching campaigns — of all nations xxx An estimate of the standing of the Christian Movement — leadership"

pp. 17, 18, 19, 20, 22, 23, 24.



functional representation. To see the extension of the Church over a Japanese, and to maintain and self-sustaining church to conduct its own work with its own funds and its own men and under its own administration. And it has done this in the face of great opposition in a way that calls for our admiration and respect. The Church at the same time desired and wanted the continued cooperation and help of the Mission and in consequence the determination of a definite and harmonious plan of cooperation became a necessity.

(1. The history of the development and change of this plan from 1872 to 1909 is set forth at length in the reports of my visit to Japan in 1897 and of Dr. Brown's in 1909. It is a very intricate history with striking similarities and circumstances with the present situation in South China. In addition to finding a right formula for the relations of Church and Mission, it was necessary to solve the problem of <sup>relation</sup> of the self-sustaining Church to the non self-sustaining and of the weak Presbyterian to the strong <sup>also</sup> Church of Tokyo, and of the problem of the relation of the Church to the different denominations and Missions cooperating with it, some of which were not prepared to adopt plans which were acceptable to others. All of these issues are present in the Canton situation today plus the complications due to the influence of strong radicalistic pressures, of which it is hard to say whether they are greater or less than those experienced thirty years ago in Japan. For the past twenty years nearly all Presbyterian Missions have been working under the plan of cooperation adopted in 1907. in accordance with the advice taken of the Synod



of the Church of Christ in Oct 1906 as follows: "A cooperating Mission is one which recognizes the right of the Church of Christ in Japan to the general control of all evangelistic work done by the Mission as a Mission within the Church and in connection with it; and which carries on such work under an arrangement based upon the foregoing principle and concurred in by the Synod, acting through the Board of Missions." Some of the Missions related to the Church of Christ felt unable to accept this idea and the Church with great statesmanship, devised a plan of cooperation for them, under which their Missions and the churches aided by them and the evangelists they employed operated in sympathy with but in administrative independence of the Church, and the cooperating Missions did their work in and out of the presbytery through cooperating committees of the presbytery which <sup>included</sup> ~~contained~~ as members of their committees the Missions were engaged in evangelistic work. The educational work mainly, presented no problem, as the Missions had no boys school except 1 Missions' Gakko and the had already been turned over to a Japanese Board of Education (with some missionary members) and as the girls school had Japanese principals and were operating under the Mission of which the women were members, as the satisfaction of the Church.

This plan of cooperation has been satisfactory to some of the Japanese committees and some of the missionaries and unsatisfactory to others. Reports of change, some moderate, some else

theme, has been found both in the Synod and in the Missions,  
 ranging from the independence of the affiliated places at one extreme  
 to absorption of Mission activity in the Church at the other, with  
 many intermediate proposals. Many days were given to the  
 through discussion of the matter first in Mission Meetings, then  
 in joint Conferences with representatives of the Presbyterian and Re-  
 formed Missions and lastly with the Exec. Com. of our own Mission  
 and of the Church of Christ. Those members of our Mission who had hoped  
 for some definite and final solution of the problem of cooperation  
 might be arrived at, soon saw that this was not possible. There  
 was agreement neither in our own Mission nor in the joint con-  
 ferences nor among our Japanese brethren and it appears  
 that the Synod in the Church of Christ in fact and the Exec Com. did  
 not deem it wise to entrust anyone with the task of taking up the matter  
 specifically. Indeed at the subsequent Meeting of the Synod the Com.  
 made no report of the conference, regarding it as an affair to consider  
 its participation in it as personal and informal and in regard  
 and to Synod action but to Mission invitation. The Synod in  
 Japan, accordingly, so far as formal action is concerned, is left  
 just where it was.

The conference in Japan, however, and our later opportunities to  
 compare the situation in Japan with the situation in Korea and  
 China have left us some clear considerations:

We have a great deal for which to be thankful in the work  
 today both of the Church and of our <sup>in Japan</sup> Missions, and in the presence

and magnanimity we owe to the zeal and persistence with which they have looked for a new solution of the problem. If there has been disagreement they have not been racial. The most vigorous discussion has been in the Church, and they have been proud of the vitality and courage of the Church. The tone of the Church's feeling toward the Board is expressed in the kind of speech which Dr. Hukko, whom I have known for a generation and whom with Dr. Wilmura and Mr. Jayawa I have counted among my dearest friends, made in welcoming Dr. Kerr and me at a reception in Tokyo. My daughter from Peking was present and spoke of her longing for a day when such a company of able men and women would gather in Peking. There are ministers, both houses of Parliament, generals and admirals, doctors and professional men, judges and magistrates and our friend Justice Kodanaka. Dr. Hukko spoke for them:

[His address.]

Dr. Hukko speaks as of the Board but he mentions by name the older missionaries and it is <sup>in</sup> this opportunity of personal acquaintance that the true solution of all problems of cooperation must be found, the spirit of cooperation and cordiality this spirit of respect and confidence has prevailed. The Church and just as in our Mission has its own problems it no more succeeds in solving them properly than the Mission of the Board but the more I see of missions of both the more respect and affection I feel for the Church in Japan.

2.

The problem of cooperation has four elements for an American, ecclesiastical, administrative, financial and personal. (1) So far as the Church in Japan, Korea and China are concerned and the same thing is true in the Philippine Islands, India, Africa, Mexico, and Brazil, the Church has now and has had for years that the Conference of Methodist Churches in Shanghai, Jan 5-7, 1926, declared it should have, namely, "full freedom in the development of its spiritual life; it should have full ecclesiastical autonomy." The Church in these fields may not exercise this freedom or use this autonomy but if so it is not because they are bound from without. There does arise, however, the question, so long as the missionaries are working within the branch of their churches, as to what this ecclesiastical autonomy should be and the question becomes a part of the problem of cooperation. In Japan, as in Brazil, it has for many years been the wish of the Church that foreign missionaries could help best if they were not members of the particular Church. The Conference of the Church of Christ in Japan provided

Whereas there is danger that through weight of numbers or financial influence or personal domination missionary membership in particular would interfere with the full freedom of the Church in the development of its spiritual life or challenge its full ecclesiastical autonomy, to should stay out. At the present time in Japan, however, many of the Japanese would like to have them in. Some would favor his accepting the position in special cases and

know, perhaps not very deliberately, and and that he should be  
 some individual and be supported by his congregation. But a  
 man would, however, seem to be a poor missionary, except as  
 the man here is what Dr. John Hall or Dr. Hugh Kerr, himself,  
 has done. Other men would not go the length to which the man  
 the church is the story that it has nothing to fear from any pre-  
 dominance of foreign missionary influence in its councils  
 and that accordingly the missionary would attend at least as a  
 comparatively number at the meetings of the church courts. Those  
 missionaries who have been full members & pastors, and  
 who have most experience as well as doubt about the wisdom  
 of this course but of the church body chosen it and it would  
 present common thought and effort and will not impair the true  
 freedom of the church, I think our missionaries should respond.

(2) The moment we analyze the administrative problems involved in  
 cooperation we discover that it is in reality 4/7 financial,  
 perhaps 2/7 personal and only 1/7 actually administrative. The plan  
 involving the expenditure by the church of funds contributed from  
 America is that involves their joint expenditure through some  
 cooperative body of Mission and Church with a committee doing the  
 require, as a practical matter, careful advance budgets, honest  
 and proper use of funds and regular account and audit. As this  
 is obvious and it is not easy to learn to any form of mission  
 work. The plan should now adequately provided for it and re-  
 quire it is the problem of further education but gets on

This is not the difficult element, and it is not the most important, absolutely necessary thing to be. An error is not like a hand a place where money is handled, accounted for and returned. It is an enterprise where money is spent for fruit in character and life and that is our concern in that it should produce fruit.

The problem of administrative control and responsibility in missions, however, is not the problem of careful and trustworthy accounting. It is the problem of influence and authority, of the power resident in the control of financial resources to do things, to direct work, to affect policy and development. The issues involved in the control of mission funds is very commonly misunderstood, on both sides. It is more common of those who criticize the retention of the control by foreign missionaries in the ground that they are resting on the principle that "the one pays the piper has the right to call the tune" and are unwilling to trust the native church that the latter is no more likely to make mistakes than foreign missionaries are. These grounds of criticism are themselves open to some criticism but the chief objection to them is that they do not touch the real problem. A policy of cooperation which involves the administration of the church of funds which the church did not <sup>for</sup> do, which represent the income in its part and which <sup>for</sup> <sup>are</sup> <sup>are</sup> <sup>are</sup> which is central to the vital admin of the church is chiefly <sup>for</sup> <sup>are</sup> <sup>are</sup> <sup>are</sup> in its influence on the church and its wholesome development & its own moral and self sustaining responsibility. The money is at the money of the universal church "Does say. "What differs. don

I make of the fact of the Church in America for ex-  
 ample give the money and another fact of the Church, & the  
 Church in Japan or these speaks of? but my main purpose,  
 in the case of the young Church, though seen in its case I may  
 be doubted how long the use to give without intelligent partici-  
 pation in the responsibility of spending was known. But my  
 main interest in the case of the young Church is the Dutch  
 missioners speak of their Osaka Conference in Japan in 1883  
 in the discussion of my support: "At my arrival in Japan we  
 felt that the Church was one, and that as the blood circulates through  
 all the body, so the Spirit animates the Church. I supported  
 also the Sanjudo money of the Church, but my work to be translated  
 (but we hope that the Sanjudo Church of mechanism)"  
 help the young Church to a Sanjudo life. I have tried to carry  
 out my theory as a man may, confess his sense of support. I  
 mean to referring elsewhere, however. To the question of my support  
 as such. I am speaking now of it in relation to the question of  
 cooperation and the fact is that most of the difficulty of the question  
 comes from the money element. If the money element and the main  
 and Church had to deal only with the relation in work and in  
 business and not in spending money, it would be a far differ-  
 ent question. We are now directed to the discussion of the question of  
 money. We have not only missionaries for days and days as  
 we have had to do and not not discuss that is a considerable  
 note the money question as moral fact that we have money in

a different world. And it is not on the side of the Church only, and specifically related though cooperation plans to funds since it has the adequate responsibility in providing, the many complicated cooperation plans in the field of the mission of <sup>any state</sup> also. For given his influence is dependent on his paymaster position or his paymaster ship affects his spiritual character and his use of time and his relations to men and his choice of methods and the responsibility in these respects which he may like a manly abhor, enters into his cooperation problem. Both for him and for the Church, I repeat, 4/5 of the problem of cooperation springs from the money element that is the condition plan is adopted. It is the most of all, though it is also most concealed, in the plan of absorbing mission funds in church funds. The objection to this is not found as much in any violence it may be supposed to do to the two sides of the mission. It is found in the effort on the Church, on the integrity of its ideal and on its capacity to function with a truly autonomous and independent personality.

(3) The remaining element in the problem of cooperation is the personal one. But the two sides cooperate with the Exec. Com. of the Church and the Missions. After many plans had been discussed several of the ablest Japanese said that given the particular plan of cooperation was of secondary consequence. Relationships were fundamentally personal and any plan would work unless human relationships were right and no plan would work when they were wrong. He asserted they were the same. Domestic and Japanese practices would know and that another as possible, more than intellectual and spiritual interests, etc.



and every out common deliberation, work together as  
 one. There is work to be done far exceeding the combined strength  
 of any one of us. This work does not belong ex-  
 clusively to any one. It belongs to all who ought to be doing it.  
 There is room and need for all. And what wide plans are  
 of some essential, long period kind in view. Dr. The Tada  
 speaks of the 200,000 churches in the country of Korea in  
 Shikoku, and then in our conference at her invitation I in an  
 article in "The Tada Program of the Japanese Church" "English  
 has no national boundaries. We have the commission from the  
 Lord to preach the Gospel everywhere. In the preaching there is no foreign  
 and native; but as here in the mission and the churches there  
 are various instrumentalities at work, it becomes necessary to find  
 proper ways & expedients with men and means, and especially  
 in the matter of theological education, plans to be made both  
 for foreign and native, as working in God's vineyard in order to  
 work in mission. Whether such cooperation in the future should  
 be in the local churches or in the district or presbytery is a  
 question which I would like to be tried out. At any rate there  
 is plenty of scope for missionary cooperation in theological  
 work, as in business as in some large a Council - but  
 after all the success depends, not upon this, but upon our  
 personal endeavor. There is too much discussion about the  
 plan & money, numbers & men, at kind of conference and  
 conference, but the upward result of them all is very little."

There is great dissent from being, don't expect and the work is not  
 in their work whether mission substance or involved or not.  
 ought an cooperation and cooperation and cooperation in working to-  
 gether. All that we plan can do is <sup>to</sup> clear away the ground and  
 to find a means in that working together. The deeper need is for the  
 intimacy & friendship and the interchange of confidence and com-  
 munity of spiritual principle and responsibility.

~~III~~ III Part of Solution

3. There are two, both Japanese and missionaries. Also feel that the  
 solution of any problem of cooperation now existing is to be found  
 in the field of personal relationships. There are others, however, who  
 believe that no other field can show an avenue of the cooperation and re-  
 spect between the two people in Japan and that the Church like the  
 missionaries when it knows far better than the temporal authori-  
 tation of the Mission what it does not know. and that what is  
 needed is a plan which will bring out for the service, the Mission  
 of from the authority, of an individual missionary working as the  
 agent of the Mission, and relate <sup>fully and harmoniously</sup> ~~with~~ the Church,  
 at the work, the Mission does in and for the Church. There are  
 some on the other hand who would like to have for the Mission-  
 ary a complete free hand, with the independence of the Church and the  
 results of his work <sup>will</sup> ~~will~~ <sup>go</sup> ~~with~~ <sup>the</sup> ~~Church~~. There  
 are others who advocate intermediate plans. The <sup>view</sup> ~~view~~ of the  
 Japan Mission in cooperation, also an inter-tenured will discuss  
 this as to the continuation, the future, of financial aid to groups  
 of laborers for chapel and a support of preachers. I will be

with the report the proposals accordingly before the Mission. The Executive  
Committee presented the following somewhat radical report which  
was not adopted by the Mission as follows:

Paper A

That all the members of the Mission who believe that the policy  
of selling mission subsidies for local work has been justifi-  
fied by the results should abandon plans:

Paper B

Paper C

The action of the Mission on report of its Discharge Committee  
was as follows:

Paper D 3.

The whole subject was freely discussed in the Conference with the  
Executive Committee but the Com. did not feel that it had any au-  
thority to act in behalf of the Church and its members simply ex-  
pressing their own individual opinions. Most of what seemed to  
induce to the policy of having the Mission remain an individual  
work in fact with the Church in partnership a local church  
with the fullest freedom in financial management but transferring  
all employment and direction of expenditure to the Church. Some  
probably would have favored a disconnection of all mission  
subsidies but address this Conference under the control of the  
Church and a new <sup>as they argued</sup> <sub>to</sub> expending expenses self support. At the  
close of this Conference the following conclusions were accepted as  
the general representing the views on the subject

Paper E 1, 2, 3, 6.

On passing through Japan in December on our way home from China we learned that the Exec Com. had made no report of the progress of the study of the report in October. We gathered that this was due to educational matters to the Church which is passing through times of readjustment. Perhaps also it might be open to any one to feel that the dimensions of the program had perhaps not seemed in any sufficiently clear proposal of change in the present plan.

I would wonder, however, to express quite frankly my own opinion on the present question as we were able to discern them. 1. I think the undivided missionary should, as they almost invariably do, connect themselves with some local church and work in it and through it. In the case of some long-stay women this will be their whole field of action. In the case of some others there may be a wider or supplementary field and the educational corner even of some how than schools and the boarding schools are not limited to high educational fields. The undivided missionary should at least be correspondingly members of churches and possibly in some cases free members. There is much to be said on both sides of this question and by both parties to it but probably meetings ought to be such a character as to make it worth while for the mission to attend and his presence ought to be helpful enough and not being opinion to make the presiding decision. It could always bring some development together a one of the best of the new books (and the report to do this would put him to a good and secure test. For these 703 Japanese members

are great readers or or small see) or to come with a deeper  
some personal friendship. It is his friend rather than his actual  
educative contribution that is needed

2. Done in the form of turning over to the Church now the existing  
logistic work, chapel, preaching place is supported by the Mission.  
Some will do the entirely; some in part; some towards only,  
others with conditions; some would then project more such work,  
more or less on the old basis, others would be proposed wholly on  
the basis of "the Mission plan", and not subjected to local work a  
preacher. In Korea from the beginning all logistic work has been  
carried on without subsidy and under the Church. The missionary  
however, including all logistic work as part of the work of the  
preaching, with their bonds to our work. In China it is  
now proposed by all the Evolutionary Conference to turn over all  
logistic and elementary day school work to the Church with the  
missionary working in it as to find cooperation of some kind  
together the work of Church and Mission. The Korean Mission long  
ago want the full benefit of any proposal made in Japan, on  
the basis of no subsidy and the China Mission are going  
the full benefit on the basis, for the present at least, of contin-  
ued subsidy. The Church in Japan, at least, is in complete  
and hearty as the American in China and China.

3. The crucial question in Japan seems to be whether the Mission  
should in order to do her best work a small group of workers  
and subsidy for the support, under his personal direction

A letter from one of the able Japanese ministers sets forth on  
 one side the matter: [Great tracts like 3. Goshiki, Sept 1, '26  
 will endeavor to locate them and buy them with groups of Christians  
 who are given up around them under the latter can be turned over as  
 organized corporations, partly a strategy, very supporting of the Church.  
 It is argued that about as an present means in Japan were achieved  
 by this method, that it does not interfere with political authorities as  
 all ecclesiastical acts & discipline is made to flow by propriety, and  
 that it substantially results in the prosperity growth and expansion,  
 and that the missionary and propriety both can work more happily and  
 freely in the way in under the application plan of the Southern Presbyterian  
 Mission, than under the cooperation plan of our own. On the other hand  
 it is argued, that this results in a little superiority in temperance,  
 that it makes a raising a double body of quantity in the propriety  
 but only partly under the propriety, that it sets up a group of Japanese  
 brethren under the foreign missionary, his men, <sup>sanitary</sup> depend on the  
 control from the other members of the propriety, and that whatever the  
 good results it would be changed and the responsibility for carrying  
 out the plan to depend on groups for that is partly given out at  
 times, than any measure by support at the end than they come  
 out of the propriety, in some cases a deal having than further from  
 it. There is both in both views, the present cooperation plan continues  
 then, to be the subject plan under direction of <sup>joint</sup> committee of cooperation.  
 It seems to me that the <sup>present</sup> discipline should be reduced and  
 if possible eliminated, that <sup>present</sup> groups should be given propriety  
 in a church, because to the group & to the propriety and that the  
 mission should be found in many, the door to be, in the

... various possible... for the complete measure of...  
 ... work will act as... as these Korean...  
 ... from the beginning, to develop other work for and  
 ... but mission... in Japan have always done  
 ... but because they had funds for... but because  
 ... the Gospel as the... of...

<sup>4</sup>  
 IV. The subject of the financial support of the work has appeared un-  
completely in the consideration but... made said distinction  
 about my support. We must have to return to this in connection  
 with the Chinese experience. The Church in Japan saw about from  
 the beginning the necessity of support; the Church was to be really  
 independent & more free into the more so common in the...  
 China & that, that the Church & the fund could be independent  
 & really calling it a being called so. When in reality it was  
 depending upon the Chinese Church for support, by heroic  
 efforts... of the Japanese, by the most...  
 actual... depending upon my support's... & practical  
 financial... as by many... and adjustments,  
 not always happy, the Church in Japan both the Church & that and others  
 achieved this... financial independence. In addition to  
 the <sup>99</sup> ~~the~~ my support's... of the Church & that, the...  
 a... Church report 81, the... Church 67 and  
 and the... Church 36. The total number... for...  
 is 412. This... has been... Many of these...  
 in order to avoid receiving foreign funds, or also teachers

or how to take up some other supplementary work. And as Dr. Shinka  
 told us <sup>in</sup> many churches how to struggle so for support that money  
 as abundant that as needed in day program and spiritual service.  
 The result is the Church of Christ are not able. The church spent on its home-  
 care work and church support in 1925 Ym 505103. The same year  
 statistics told states that a Protestant Mission spent in London of July  
 Ym 43871. It told the Church gave 92% and the Mission 8%.  
 This is the best showing of any body in Japan and I imagine of any  
 church anywhere in the Mission field unless I might be expected in  
 England or in Brazil. The Church is considered for the future because  
 because of the need of strong preachers and pastors to take the place of the  
 great men who are falling. And there is a dear supply need, stated  
 in an excellent article <sup>by Dr. Spencer</sup> on "The Church Movement in Japan  
 for 1925", in the closing paragraph: "While the resources for support  
 in the present Japanese Church have not been exhausted, it becomes  
 increasingly evident that the limits of such support are not so far ahead,  
 unless the Church membership can be largely augmented. The time has  
 now to complete and genuine support is a mighty spiritual blessing  
 that shall free the churches and set people free." Perhaps on this matter of  
 the organization and support of the Church and method of program and  
 more it is to say that is necessarily conceded in missionary dis-  
 cussion in looking of the existing practical conditions and conditions of  
 the mission position of St. Paul. Perhaps the Bishop of Kyushu, Dr. Lee,  
 is right when he says in an article in "The Evangelical World"  
 in The Japan Chr. Quarterly, July 1926. "An examination of the



loss of modern machinery will lead to the conclusion that in  
 spite of 1500 years of accumulated experience, there has been in  
 many respects a falling away from the original ideal; that neither  
 in mind nor in application of the machinery, & that for the human  
 race, in its development, do we reach the height of our best  
 days. Japan and the Japanese Church are full of the very ma-  
 terial which God could use in restoring in our number and  
 the revival of the early Church.

III. As already indicated the problem of cooperation in Japan is  
 chiefly biological not educational. Our educational problem both  
 in cooperation, addition to present and educational policy are  
 very simple in comparison with those of China and Japan. The present policy  
 of the Government with regard to private education is altogether enlightened  
 and tolerant. The regulations are strict but they are not unreason-  
 able. Our schools have a clear and established character. They  
 know what their work is and they are doing it. The opposition and  
 good will of the people are shown in the school rolls - free to the extent  
 of capacity of the schools. The matters of special interest are the following:  
 1. The American Christian College in which we are one of the seven cooperating  
 agencies to a two degree. It has now a plant worth over 2,000,000  
 and 305 students and full government recognition which grants  
 without examination English teachers' licenses for middle schools  
 to the graduates of the Special English Course in and after 1928. It  
 spent \$25,000 in subsidies in subsidies and an amount to purchase the  
 we have the college covering the work of Christian education for women

in Japan. There are further building movements, which should be met by generous contributions both in Japan and in the U.S. and Canada.

2. The Meiji Gakuin, an only school for boys in China. The Referring Agent in America also cooperates, sends also an endowment fund board of trustees. Its endowment in August 1926 was 1250, \$1000, \$1000 were in the Middle School, <sup>370</sup> in the college and <sup>60</sup> in the theological department.

There is a building under way in the middle school but not in the college when 82 students voted in favor of it and 117 against.

The school celebrated in 1927 its 50<sup>th</sup> Anniversary, and is inviting the two Boards in America to be represented at the celebration on Nov. 3. The head of the school is our friend Mr. H. Toyama when the Board has met.

Mr. Toyama has been a member of Parliament and vice Mayor of Tokyo and is one of the finest Chinese men I know. He is a man with highest

perhaps, and other character and absolutely loyal and <sup>with spirit</sup> courageous.

He desires to see the school pass a new larger plan of other improvements and has given me a letter with his plan. Good progress

probably the school can easily have good people. I enclosed herewith a letter for Mr. Toyama which both for his sake and for the sake of

Christians in Japan as here and I wish to commend to the earnest consideration of the Board:

[Letter Mr. Toyama Aug. 23, 1926]

After seeing the enormous contribution which our Church in America has made for other education in China and after

considering the news of a strong and adequate Christian institution to be seen in the Church of Christ in Japan we are eager to do something more for

in Japan and in America for the May's Jubilee. It is to be feared that we cannot have more than a few hundred after the manner of the school Dr. Schneider, of London and others have sought to conduct by but each one with the great demonstration in Japan done about a Chri. College. Among the converts, many are doubt and perhaps in some cases at all together and converts, and but especially long for such great Chr. bodies and for Chr. as a whole as for Japan as a nation that one Chr. institution has done as the day in America.

3. We have from girls boarding schools in Japan, Tokyo, Osaka, Kanazawa and Dofuro and also the Regional School in America. Contact fairly a high school at Miamori. There is local a opened problem of some in at such school. The city school in the Dofuro school now in process of rebuilding and removal. We are under consideration the new buildings for which funds are available. The other necessary buildings cannot be erected until the end of a year, as it cannot probably be sold now. There is what the school was how to go on in the two places somewhat completely separated. This was to be recommended but not imperative. This is the only Chr. school for girls north of Hakodate. It must serve as central and northern Hokkaido. There ought to be a large equipment also in Tokyo and a hall top had back of the Miamori school ought to be acquired and can be for \$  
The main general question affecting all the schools in the relation-ship to Japanese responsibility and influence. The Committee on

Findings of the Mexican Ministry to be in the following report which  
was adopted: [Paper D. 2]

One problem relative to the holding of the school program in such  
a way as was shown the sense of responsibility on the part of Japanese  
Chiefs and the assumed continuance of the other branches of the school  
as well as relative to the maintenance of the apparatus and the right  
conditions of the school at large. It had been hoped that the report  
of the Ministry in October would establish a National Board of  
Other Education which could take up these matters and by which  
whenever the school was stopped or the funds thereof sought to be resumed,  
the Ministry of Education was responsible for their maintenance now.  
Meanwhile, as a temporary measure, the school should be kept on one of the few  
complexes and quarters of the Church. They are offering in the richest and  
purest way the streams of Japanese life at their source.

4. The most difficult educational problem for several years has  
been the theological schools. There have been few of these with 147 students  
and 64 professors. Many feel that one could be supported as that of  
all religions ever <sup>in Japan</sup> the Church must have the best theological  
education in Japan. It is very true that these institutions are not to  
be supported, one in the north at Sendai, one in Tokyo, and one in the south  
in the Kobe-Osaka region. The deeply lamented bank loan in health  
of the Government combined with the adverse arguments for removing teachers  
from Kobe to Tokyo is leading to the abandonment of the Osaka school.  
Whether the two schools in Tokyo, namely the one at Sendai, Sept. 5th, the Ministry  
of Education at the Shingakusho funds of the Government can be handled as

a question we must leave to the individual themselves as to their  
 response on it. She is to decide. Both these contributions have  
 done good work. Their graduates have been taught a sound sociologi-  
 cal theory, and the how their feeling and the dimensions of  
 contemporary, theoretical opinion. Many of these whom we met as letters  
 read as the letters are far better read than even well read manuals  
 at home. In one of the forms of Holshausen after the reading of pre-views &  
 went in to the letter study of the parts. There was time for but a partial  
 examination of his library but I found among the English books <sup>the</sup> fact  
of Force, Langley, Sanborn, Hutton, Callahan, Peabody, Darbois,  
DeLima and the English or French document. Another Holshausen  
part had DeL, Barnes, Smyth, Denney, Compton, DeLima.  
 And on a train for up on the document, of course, letter with I  
 met a young friend reading Garnier "The Christian Science & the  
problem" and reading I very compactly. Later I was in his town in  
 a village of 700 houses when there were only three twenty years ago  
 all these were other. The Church was in the best building in town,  
 in the heart of the village on the main street, in the middle of a lawn  
 and there at the comfortable man adjacent the Church. There were  
 some of the books in her her library. Peaker Community Westcott  
on English Post, Lidgwick And its Heart, London document  
Chambulani document Heart, Richard Heart, the of Knowledge,  
Otto the John of the body, Erskine the Pratt of Human Life, fact  
coll And the document, Koolpe document to the document.  
Matheson document then of the document, Glenn the document and

Præparat or Christian Science, Berkeley Sea Storm Phillips Brooks &  
 Parsons, Matthew the Gospel and the Interpretation of it, McGeffer's  
 The King's New Testament, John, Rogers the same & Christian Science,  
 Mackenzie Christianity and Life, Stearns Life & Christ, Johnson  
 Allen's Christian Science, McGeffer's Protestant Thought before Kant,  
 Moore Christian Thought since Kant, Gorkman's Christian Thought to  
 the Reformation before to the Higher German Scholarship, Keyser's  
 The Doctrine of Lutheranism and John, Moberly, Throppett, Kennedy,  
 Mayhew, Erdman and Hans Andersen and more but I did  
 not get down. Such a library <sup>of</sup> a lot on a time, today in a  
 friend's village, <sup>Church</sup> board as <sup>in its Seminary</sup> <sup>as</sup> <sup>long</sup>, like it can take.  
 This young Japanese ministry is taught to grapple honestly with the in-  
 tellectual problems. What this ministry and the Seminary are not  
 is just what we need in America, nearly more complete than  
 any and capacity. As we know together is different to teach in  
 a Seminary. It needs to be caught, as he has often said, not  
 taught. One of the best Seminary which the ministry can handle is  
 to let the thought of Seminary proceed ourselves, as soon as  
 them do, but soon of the as completely they do not a  
 though command of the language is doubtful preceding too.  
 The question of cooperation is of the first degree & Japan for mission-  
 aries soon arrive in this field. One of the problems of the typical Mis-  
 sionary in Japan is, as in some of <sup>part</sup> a considerable <sup>of</sup> form  
 in the nature of learning and Eastern quality scholarship of many  
 and should be improved in the direction of preparing more complete

When the holdings of mission property are immovable

procedure.

IV The question of the ownership and disposition of mission property in relation to the Church was come up for full discussion in connection with Chungy. It appeared in a far simpler form in Japan. After the Meiji. Taken property now worth perhaps a million yen was transferred to the mission as a trust gift long ago. Some a later some similar problem <sup>was also</sup> <sup>as illustrated</sup> in connection with the joint school and I applied to the report a copy of the 'Law, Decree of the King's Jo. Gakko' of Nagoya, a Lutheran Protestant school which is now in process of transfer to the Japanese Zaidan a Board, Institute consisting of five Japanese elected to the board of the church and five foreign members. There is also the question of churches a churches by which the title is held by the Mission Zaidan a property-holding corporation and which were from the either wholly by Church a Mission or partly by one - partly by the other. On property to transfer are absolutely the full of these three classes and either wholly or conditionally the remainder the Mission took the following order: [Paper D. 1.]

V Coming to Japan from America and coming back to Japan from China I have seen and I have found our much emphasizing and dwelling upon the many high and hopeful elements in the situation of the Church in Japan, its large numbers, its energy - just, it also has seen its solid strength, its intellectual and spiritual capacity. But the Church in Japan has another

There are books, as others will see, than can serve it as well. We may find from a few private letters which came to me placed in Japan: [Letter brackets - Wm. Linn Sept. 21, '26]

" " " Aug 29, '26

Such severe say evidence is common as well in the Jada from the facts in his article in the Japan Program: "Even though there are — in the country" (The Christian Movement in Japan, p. 101 f.)

And one of the deepest grounds for anxiety, both in Japan and China is the appalling leakage from the Church. As that comes to this is China has not been done with figures also for Japan, published in the Memorial paper to the Missionary Society:

[Paper EE]

The significant part in the disappearance of so many members of our cause and all their work. They are fast & the great mission which you see in Japan where on that with population is estimated to move annually. There is the great paper to contain this loss of our cause & our work as many individuals remain enrolled in the work though, as they are in making good and of the Kingdom scattered about our Japan.

The statistics taken in the Church and in the field in 1920. Current statistics for the year but the missionary work in Japan and scattered in Japan. There is a total foreign missionary work in Japan of 1250 of whom only 387 are women, and 4333 Japanese Church members of whom 1145 are women.



14th } An able and devoted pastor in eastern Japan and in other parts  
 with the following quaint letter: [Paul had 7. Madeunado letter, Ep. 6]  
 is an ordained minister to over 40,000 of the population, and  
 no other worker, including wives & missionaries and all women  
 workers, to 107,000. We heard and saw him in Japan in support  
 of the idea that mission work is no longer needed. We have a  
 number of evidence and testimony from Japanese and missionaries  
 of the country. The most important call has been for mission-  
 aries to do the work for which we would suppose the Church  
 at large would be ready to assume responsibility, namely  
 the planting of the church in the several countries and smaller  
 towns. There are in Japan

1639 towns	from 5000 to 10000	with a population of	10,211,750
7259 "	2000 to 5000	" "	23,062,027
2662 "	500 to 2000	" "	4,007,310
126 "	under 500	" "	364,190

There are also

15 cities	of over 100,000	"	6,753,598
31 "	from 50,000 to 100,000	"	2,105,318
136 "	20,000 to 50,000	"	4,102,746
374 "	10,000 to 20,000	"	5,074,460

There accordingly are 12,116 communities of over 500 population  
 more or less than 2000. If all the workers were ~~all~~  
 included in a country, there would be more than 3500 communities  
 supported for 3/4 of the number here distributed. There would be 3000  
 communities and more. When we consider the plain facts on  
 the part organization & church in Japan and the vast country

read and the point was from the Japanese structure the son of Gopethy  
 with the story of the "What Dr. James makes in an article in  
 "The Standard" - "What the Missionaries have done" in  
 "The Japan etc. Monthly" pp 192: "Whether the cause —  
 for which they have done this?" (Quote pp 213 of ) You say  
 there is no way to help the church at it can call to have the gospel  
 dig into the heart of Japan?

1. We could wish to draw this very inadequate report on Japan  
 here, with a note of hope and encouragement which is so abundantly  
 warranted. It is no doubt true, as some of the friends whom we  
 have quoted declare, that Japan is being swept on today by powerful  
 individualistic forces. It could hardly be otherwise with such con-  
 siderable and individual expenses, as we have noted. And no  
 doubt also, when more has not finally, but a radical change  
 than they have some better more than their doubts as to the  
 matter of religious morality, or practically good. And on the other  
 hand there is much of a general moral decadence, and a general withdrawal  
 of interest in the new teachings of Buddhism and in a new  
 recognition of the worth of Ethics. (1) It is of course hard to judge the  
 true significance of moral evil, criticism in individual life. It may  
 mean much or it may mean too mean than a political platform  
 declaration. But there can be no doubt that many people are deeply  
 troubled in Japan over corruption in office, and of progress in  
 high places as well as low, immorality in society, the licentious  
 vice of prostitution, the drinking & drinking, moral force in life.

On the Sunday before we left Japan a representative meeting of all our parties in the House, here met to consider the present political situation with a view to make the Great Nation of the Orient new, of moral reform. As yet a long discussion adopted a resolution beginning, 'The general diagnosis is past loosening: the people are lacking confidence, moral education and the prospects of the future condition of our country are gloomy.' Such words indicate at least that the Japanese speak the same language as speak out already, there is no longer reason for so speaking. That is far better than national pride in the attitude of mind & the mouth of China today, which speak its words denouncing other nations which do our home in borrowing dress, which they do not know and which they wish China to see as pulling out.

(2) In many places in Japan the Buddhist temples do not appear to be under a collapse but there can be no doubt of the power of Buddhism in the land. The masses of the people, they have any religion in Buddhism as it holds a not inferior to the masses. As Dr. Renshaw says "The most of the educated ——— to save the 'our life'" (The Christian Mission, 211-213)

There is a religious situation, it may great people but it is under the power of the people's impulse in Japan. On each visit we find the signs of them. In the Nishi Honganji Temple of the Shinjuku in Kyoto a print with whom we were talking of Buddhist Congress announced a garden about Japan to Buddha, "Oh it is just as you often hear the Jesus Christ." And such reference to Christ

as made evidently more for Buddhist churches than for  
 others, & considered it somewhat unequal. Even in the big popular  
 wasa temple in Tokyo, belonging to the Tendai sect, which is more popular  
 than any now since the fire of the Tenmei & the earthquakes burned it  
 out & replaced, a great good was done by the worship of  
 the Lohan or Chohan then and since <sup>and</sup> <sup>including</sup> <sup>that</sup> <sup>and</sup> <sup>many</sup> <sup>traces</sup>  
 of the old ~~idea~~ <sup>superstition</sup> of Buddha enlightenment and especially of the  
 doctrine of Reizyo, Daishi, the founder of the Tendai sect in St.  
 Nichanaga I see for a time or two Chohan's Buddha and  
 what the Chohan in Japan was how to do. The Chohan has no other  
 one on the subject. He is in a manner as well as a Chohan and  
 Buddhist. But he is not an exclusivist. There are phases of Bud-  
 dhism in Japan which are far more akin to Wicca than  
 they are to the teaching of Paulism.

(3) It is often pointed out as justly that while Wicca is a more widely  
 spread, yet its ideas and influences are considerably restricted in the  
 it was the dominant religion form in the country. Its  
 reputation that falls on during a phase not so widely known as  
found in Buddhism and Christianity. It is clearly an acknowledged  
place and explicit, reference in the New Form of Religious Belief.

[Both students in Delaware and Michigan the idea of religion in Wicca  
~~is~~ no religion. Buddhism is not a very open to them? And the  
<sup>was the</sup> students, in the view at large schools, for a deep spiritual  
place of power. Mr. Morgan, head of the Religion Bureau  
of the Department of Education recently, issued a statement to the  
 of

was 480000 Buddhists, 1700000 Christians and 2100000 Chinese. In  
 Japan and yet that an investigation of 177 high educational in-  
 stitutions (27 colleges and universities, 23 medical colleges and universi-  
 ties, 29 colleges of education for men and 20 for women, 27 religious  
 colleges and 51 technical colleges) showed that there were 222  
 religious organizations in these institutions, 101 Buddhist, 114  
 Christian, 2 Shinto and 5 others. Members (two years) were over  
 6292 Buddhist, 4924 Christian, 180 Shintoists and 579 others,  
 51% of the population were Christian and the members 41% of the  
 high Buddhist was 1/73 percent of total population of Japan and  
 Christian only 1/321 percent. Mr. Shimomura proceeded to point  
 out that the Buddhist people in Japan are not real and earnest Bud-  
 dhists. "For all practical purposes," he says, "there are few sincere inquirers  
 after truth among Buddhists. If you do not seriously consider  
 this matter then in 50 or 100 years Buddhism will have lost its place  
 and influence in our nation." Christendom, he says, was copying  
 the leadership. "The leaders of industry, politics, journalism and  
 the spirit of the future are to be found in the universities and col-  
 lege where the survey has been made and you must consider  
 the future of the nation." We must not take too much com-  
 fort from this warning addressed to the Buddhists. Christ. is a  
 long way from copying the leadership of Japan. The Chinese are few  
 and most of them are. The great leaders like Ho and Sun  
 are few. So many of the young men are scholars and academics.  
 On together too many by Christian are vacillating and compe-  
 tent. Christian workers are prejudiced or petty or transient or ungrateful.

Our last contacts with Japan were with the magnificent new building of the  
 Methodist Church on the earthquake ruins in Yokohama <sup>which no member could</sup>  
 \* 750000 gift and with a company of male Chrs. men whom <sup>also can't be</sup> we  
 missing. <sup>then we see the weakness which we know at home and</sup>  
 then we heavy handicaps which they must bear. It is good to  
 look squarely at all the dark and discouraging features of the  
 situation. But it is good also to see the other facts and to know  
how the cause, and brighter on the view than ever before, and we

can know out a greater regard than ever for the Japanese people  
 and a deeper sympathy for the Japanese church and for the Christian  
 missionaries in Japan and a deeper conviction and regard to  
 the future. The church at home should report to the call of the churches  
 and missions in Japan with steadfast support and redoubled  
 prayer.

That call was <sup>also</sup> 29 years what we saw in Japan somewhat  
 queerly but very definitely by Mr. Elizabeth.

"We believe", said he, "a missionary has a brilliant future —  
 of the community. x x What Gospel we expect — with the Gospel. x x x As  
 fairly, there is the most difficult — to this nation. x x x We  
 have another about the future place — a clearly heart."

(The Christian Record, pp. 113, 114, 115, 118)

We must pray that the church at home and its young men and young  
 women may indeed hear it and respond.

That call was expressed in a resolution of our Conference with  
 the Exec. Com. of the Mission and of the Church of Christ in Japan.

Paper E 5

The one week which we spent in Korea was purely incidental and supplementary to our work in Japan and China. I was desirous that we here should get a glimpse of the work and heavy metal Korea has to face, in 1896 and in 1915 I was anxious to see what further development there had been both in the country and in the work of the Mission and Church. The Mission desired also to acquaint the Board a little more fully than is possible by correspondence of some present aspects of the educational and sociopolitical problems and I wished to see the Governor General and lay out the Mission's urgent request for the recognition of the school by the Government. We had appointments only for visits to Dairen, Seoul and Peking, for conferences with their stations and for meetings with the Educational and Executive Committee of the Mission.

Perhaps no country in these ten decades has undergone a greater change in the past thirty years than Korea. I don't put back the old regime just after the war between Japan and China and before the war between Japan and Russia. In all government, the old administrative, the old courts, were now done and done. There were no real roads a modern <sup>industrial or</sup> transportation. The Government had and wanted to measure nothing through the heart of the country from Peking to Seoul. <sup>progress</sup> <sup>our</sup> <sup>country's</sup> <sup>own</sup> <sup>development</sup> <sup>was</sup> <sup>slowing</sup> <sup>in</sup> <sup>the</sup> <sup>land</sup> <sup>in</sup> <sup>a</sup> <sup>totally</sup> <sup>different</sup> <sup>city</sup>. Villages however as in the open air. Now all is changed. There are 1165 <sup>primary</sup> <sup>schools</sup> <sup>in</sup> <sup>the</sup> <sup>country</sup> <sup>from</sup> <sup>Seoul</sup> <sup>to</sup> <sup>the</sup> <sup>frontier</sup> and secondary on each and every of both coasts. There are also 265 miles of private owned railways and 1437 miles more projected or under construction. In 1908 when the Japanese protectorate was established the first census, recognized as accurate, gave a population

of 9781671. A new Statistical Centre in 1910 gave 13313017. In 1920  
 the population was 17255959 as in 1923, 17446913; an apparent growth  
 of 76 percent since 1910 an an arithmetic growth of 31 percent  
 since 1910. The development of trade in the case of Japan, a new re-  
 marks the 2 points in Japan. Exports advanced from Yen  
 19856000 in 1911 to 218277000 in 1921, <sup>or 1150%</sup> and imports from 72944000  
 457653000 or 618%. These figures are from the Annual Report of the  
 Imperial Gov. in Tokyo. The Japan Gov. books state that the exports  
 from China to Japan alone were in 1917, Yen 447356500 and the im-  
 ports 7696031. The trade with the U.S. in 1919 exports Yen 336 150  
 and imports 24201630 and in 1921, exports 301814 and imports  
 14374153. The industrial economic growth may be seen from the  
 following table

	1910	1920
Agricultural products	241,722,000	1433,715,000
Agreece products	8,103,000	6,110,800
Industrial products	30,976,000	231,746,000
Exports	59,696,000	430,915,000
Bank deposits	18,353,000	139,357,000

Reserve deposits of Bank 2,095,394,000 37,887,695,000  
 Over ten million acres now forested have been cleared.

Opposite this great development it is claimed by some that the  
 people are over-crowded and the scale of living, it is said, has not ad-  
 vanced enough and health. The Japanese have been steadily getting pro-  
 vided with land and raising the Korean to employment. The temper of  
 the nation has been commercialized. There are industrial deficiencies



and to do

and the increase of wealth, and industrial development have brought some  
 near economic changes. There were some doubts as to how far these  
 things, but the people at large in the Chosen which could escape with the end  
 and the goal of the transformation. There can be no doubt that Japan has  
 ought and in seeking the economic well being of the country, is a her  
 interest to do the best it is capable of. And we can read the reports on  
 reforms and progress seemed annually by the former General a few years  
 his eyes the changes which have taken place and must recognize that  
 Japan is constantly seeking the prosperity and happiness of Chosen for  
 the sake both of the Korean themselves and of the Empire as a whole. As this  
 can be no doubt that there has been a great change in the spirit and  
 ideal of Japanese administration. There was a time when it was under  
 the domination of military and imperialistic ideas but that time is  
 past and what great feeling of the Korean people since recent Japanese  
 rule and long for independence and what many Japanese display to the  
 Koreans a spirit of race superiority and seek out to exploit on the  
 the facts of the present to be immediately honorable and just  
 and kind and designed to win the good will of the people and to pro-  
 mote their contentment and prosperity. Every one and every one is treated  
 in Chosen, both Koreans and Manchurians recognizing the high standard  
 and pure spiritual character and purposes of the former General Baron  
 Dato and I do not think any one could talk with him as to the  
 enemies of the democracy of his efforts to secure justice and progress  
 for Korea. And when can we find plainer speech on the subject of  
 the relations of Japanese and Koreans than in the address which

Journal by Sakai Moriya, Director of the Press Affairs Department  
 last February 1926 to form public & middle schools and published  
 privately by the government. I came to see to give some of the  
 Moriya's plain speech: Most Japanese, he says "were not too apt  
 to beat — or threaten — or to be not strange — interests of  
 Japan — I am sure that there — toward employment — but only in  
 China — as a whole — things to be should clearly beaming —  
 to be found — but there can only — heads to them — Korean  
 as not a man — contempt for ourselves — fundamentally  
 speaking — of annihilation — our country, as the way of his people  
 — of national unity — to show to thought, understand  
 of other countries — Japan has more produced — with a view,  
 — I am most desirable — physical ideal — method of thinking —  
 — leadership of China — at present among the students in  
 Japan — Era — formerly speaking — Japanese culture"

Then in the end of statement what can be made appropriate only  
 by a man speaking to his own countrymen a foreigner would speak  
 with more guarded qualifications but it is good that there should  
 be such talk and the missionary aspect of it is inapplicable  
 to British and American as it is to Japan. As the last and  
 noblest elements in British colonial expansion have been the Christian  
 elements which were faithful to the Moriya missionary ideal.

In spite of all the progress that has been made China has not  
 yet accepted the lot of incorporation in the Japanese Empire. I should  
 judge, however, that there will be no question of the independence of



considered a "designated" school to be one which has regularly reg-  
 istered with the Board under the Educational Regulations which re-  
 quires all registered schools to omit religious teaching from the  
 regular curriculum and class chapel service as part of the required  
 hours of the school. It has been the regulation that any  
 school for a term faces the possibility of closure and I should  
 perhaps let the Board know that the Commission on the other  
 hand. A period of time was allowed the school before they would  
 be forced to close. Before that time expired the Board liberalized its  
 regulations and decided to allow the school to go on as private  
 school including religious teaching in the regular curriculum  
 but not more of the privilege a private or registered school.  
 Now they have done but now face the three possible and possible  
 as essential to the content, higher of the school. But not then  
 students are paid away, all the way to school will be handicapped  
 in going on to higher education. At this point the Board has  
 now passed your bill <sup>and</sup> school preparation. Our schools may  
 be given the status of "designated" schools with all the privileges of  
 "designated" schools but will face the loss of religious teaching and  
 worship provided the most important condition as to equipment,  
 standards and results.

The Board's work report to this school is summarized in the  
 following statement presented at the <sup>Education</sup> ~~State~~ <sup>Board</sup> Conference in  
 detail:

[Paper B brackets]

We found only one model in the Russian Govt report to the desirability & maintaining this school there might have been one or two in the country. The most likely other than in an official sphere & public education the churches have been asked to have primary and secondary education to the state but within the Russian Govt the school there the law for this has come in Korea. In the United States the churches both Roman Catholic and Protestant school look to receive at least some of the education in this one instance. That of the churches, however, feel themselves as in Japan the Russian Govt churches which have passed over all foreign education for the and almost all middle school education to the state. In China at least, however, it is difficult that the Russian Govt the academy or independent.

We found some difference of view, however, as to whether the middle school did really justify at present the government requirements for "disposition": Some of the church do not. Govt report to other, however, which the Govt had urged the Govt to discontinue, but not further delay and also Govt report to the present with a view to the Govt to maintain and Russian education, the Russian Govt wish to be the possession of the present, then we did at least one or two and later the conference with him and the other and also the. The conference, the minister of Foreign Affairs. This has been and conference try to be more or less widely similar reference in 1915 with Govt Discontinue, the Govt Govt and the Committee, Ministry of Foreign Affairs, has the same question, when the difficulties were more general. That, could have been more behind and perhaps better than the

allotted, some days as the case is. Many of the people who  
 have been so sent at home as local teachers. The idea  
 is new. The two difficulties in the educational organization and  
 the problem as far as we indicate them are but they did not  
 that they sincerely desired to find designation in some or another  
 way and as it could be arranged. One mission is a result  
 of the good one. Perhaps possibly as country also built in our  
 side but on the side of the educational authorities. I do not do  
 what we can do; we wish to preserve the schools <sup>to</sup> meet and  
<sup>in the way of equipment and staff and</sup> <sup>the</sup> <sup>mission</sup>  
<sup>of</sup> <sup>the</sup> <sup>mission</sup> <sup>of</sup> <sup>the</sup> <sup>mission</sup> <sup>of</sup> <sup>the</sup> <sup>mission</sup>  
 of democratic interest in the character and opportunities and helpful-  
 ness of the subject of our schools, and to seek to gain and hold the  
 personal faith and confidence of those immediately in charge of  
 the educational administration.

If the schools are to be continued the Mission estimates that they will  
 require you 12,000 from Mission funds for each school in addition  
 to the foreign missionary staff. For eight schools this would mean you  
 96,000 as compared with 54,000 from Mission funds this current year.  
 It is of interest to compare this requirement with the program set up by  
 the final Education Conference in China for staff and support of 10,000  
 schools.

School per in China this year are 37% and Mission funds 7% of the total  
 budget. In China the corresponding figures are

And it is interesting to compare this with the cost of the first school a year  
Foreign mission      Receipts on fuel      Board grant.

- Deputy
- Deputy
- Teacher
- Kangaroo

In their Korean Academies the number of foreign mission income varies from 100 to

A few weeks ago Messrs for their other reports of the educational work, the day schools, the College, and Higher Education for women. There are 383 primary and intermediate schools with an enrollment of 20297. These schools, said Mr. Rhodes, "are under the support of the school"

[Quote Paper 'B. § 1.]

The Church is having an increasing difficulty in maintaining the schools and now the missionaries are in favor of aiding them with mission funds, if increased grant for the purpose can be secured from the Board. With the understanding that such aid would be considered only in special cases and for a limited time. Others would encourage the maintenance of the schools as long as the Church can support them and the world helpfully, allow them to be closed and the children sent to the public schools. Clearly the number of these Church schools has dropped off. Mr. Clark said that when he last saw them last or perhaps in 1925 there were 535. 2. For economic or political reasons the number of students in the two colleges is much reduced. At Peking Yang the attendance has fallen from 160 to 100 and at Seoul the enrollment is

(2) of the student at least at least 11%, as per of Church. 21% as per on Church.  
The last catalogue was 211 but at the time of the last issue the student  
was out for various reasons. In this student body, as per pro-  
vision in P. 32 Yang <sup>of the</sup> <sup>amount of</sup> <sup>in hand</sup> their mission-  
ary as to P. 4755 grant. By way of comparison as per pro-  
vision as it shows of the Harvard College in China with  
students in college as in middle school.  
missionary and current grant. Give her the 300  
students in the two colleges in Korea there would seem to be more  
evidence than ever that the proposed independent of the Korean Mission was  
right that the two colleges were to depend for the needs of the Church  
in Korea. To provide the independent of the colleges to the Korean  
Church is done in the future. At present both are under mission  
support and under the same board, independent which are not related  
to the Korean Church. 3. Our Mission has no college for women  
to be built to join with the two Methodist Missions in  
the establishment of such a college for her students, against the  
board period - a main part of the independent, and looks forward to  
the establishment of a separate independent women's college, mean-  
while preparing to send our girls ready for higher education  
to Japan or China. The correspondence which has passed between  
our Mission Committee and the Methodist missionaries in sub-  
mitted herewith. We respectfully expressed to the Board as P. 32 Yang  
reference as to the Exec. Com. of our Mission our own judgment  
(1) that it is not practicable or right to set up in Korea two  
Christian women's colleges, (2) that the proposed to send girls from



to D Government action

an charter to the same women colleges, in Japan or China is chi-  
 mical and is given to them by whom they leading them to a  
 number college in China (3) that the only feasible and desirable course  
 is to give a fully educ. college in China and (4) to obligate  
 doing this is necessary to prepare any body as student or say how to  
 the cause of higher educ. education for women, which is an charter  
 education as the other, ~~there is one~~. Such a student cannot be  
 satisfactory with the mission as to the church. Meanwhile the two  
 Methodist Mission are providing with the college which is now re-  
 organized with Government recognition.

II It is the relation of the school problem to the Korean church and to  
 the work of evangelism in Korea which gives it significance. As we  
 can see this church and the work without thanksgiving and joy.  
 At Peking we met the class of church officers from the Peking Presby, about  
 250 men, all and young, rich in Chrs. experience, few of theological  
 grad. where I was a witness and on suspicion of ev. At Seoul  
 we attended a mass meeting of representation gave it character etc. etc.  
 in the beautiful big chapel room of the John D. Hook school, held the first  
 room. At Peking, Yang we were present with Paul Assembly with Dr. W.  
 van Hooker, and church and committee chairman and its  
 debate with a small sprinkling of Missionaries entering heartily  
 with the proceedings but obviously in the background and scarcely  
 no central a student. And on Sunday we went about the Sunday school  
 and churches of the city of Population of which is a estimated  
 that an Church and. When I was in Korea in 1912

There are Protestant Alms and churches. Now  
there are church members and churches.

Now the beginning the churches have been taken by and out by  
struggle to be seen for providing and being supported. In Japan  
Dr. Spencer to see about all the churches & missionary meth-  
ods and organizations but in Korea the work has gone out of  
Korean organizations. And the church has learned to give and  
better to conduct important organizations as to provide the expense  
etc. There has been also to be large individual gifts. One man  
gave me 9000 for a modern Bible kindergarten in Pogyang.  
And there have been many large church gifts. 30000 for an old  
people home in Anju, 30000 for a church from a school  
in Jarkon 26000 for a church school in Pogyang.  
20000, 30000 and 15000 for churches there, 20000 for a church  
in Gyeon and 25000 for their support to the Korean church is a  
real and living church. And it has not the best of fruit.

But it is entering upon new terrain of history more perilous  
than the past. Is the spirit of spontaneity and aggressiveness together  
dying down? Can the 402 people be held to the church? Can an  
adherent mass movement be raised up to take the place of the old men  
and all both to recognize the fact and to meet the demands of the  
new day? Can the spirit of individual development and communalism  
impress the mind of the people? Can the thousands of other individuals  
behave the gospel appeal? Does there have any better down of the  
old church & its support and disapproval & loss of progress

Dr. Clark answers that there are only 19 together before found by the Mission 65

frank? Is there any objection to the fact & some to take the cause  
cause of religion in foreign countries rather than the different and  
Sardinian slaves in existence or any other? Or is there a doubt  
Carter's teaching in the Mission under the protection of educational  
measures to transfer funds needed for about together, say? In 23-24,  
for example the Mission spent 72,300 in the budget and 33,000  
in education. The next year the figures were 31,800 for together and  
37,000 for education and the next, 28,000 for together and 42,000 for  
education. There are many good reasons but as how else is there a  
good teacher, devoted church work under the Bible and prayer. Last  
year 55% of the church membership in the B. G. M. first attended Bible  
instruction for the past year and the Bible is what they prefer here  
they take home into their villages and into their homes. "Last April"  
says the Rev. J. H. Smith. "I asked a man who spoke the word at Abingdon  
of the last month about the work with Korean Christians. He said that  
could find no parallel anywhere the devotion was perfectly clear and  
that the Christians were far superior to the non-Christians." And the report of the  
second period declared "There is now scarcely a place in the province  
in which the influence of Christianity is not felt... The work with Koreans  
has expanded very rapidly churches of this work are entirely in-  
dependent of missionary interference. There is no trace of de-  
votion and fervor in many churches... The fact that they are  
chosen — in the peninsula... to give out our Society —  
civil development" (First p. 112) there are several testimonies

from abroad. There also shows the education system...  
It can be said with any amount of truth, Dr. Richards' Mission, that the best  
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a larger trust but would also speak out deeper concern.

III. On occasion for concern in the continued amazing decrease from the Church. I rather called it to their is a report a Korea after a visit in 1915. The condition are equally grave today. Dr. Clark has been good enough to prepare a table & figures showing the growth of the last ten years. This table shows much that is encouraging. In these ten years the four missions of the Mission have advanced from 132 to 162, the Korean Episcopal parishes from 95 to 209, the total native-past together with us from 473 to 730; organized churches from 270 to 537 and other groups from 920 to 1054 and other churches and groups 1305 are being supported; average attendance has increased from 51949 to 112309. There were in 1925, 129838 Sunday School scholars. Church contribution for congregational, property, educational and benevolent purposes, excluding medical contribution, had increased from <sup>year 1915</sup> \$2022 to <sup>year 1925</sup> \$45700. This is certainly a remarkable showing. But the real growth for <sup>the</sup> <sup>past 10</sup> years is in membership. When we study the growth in communicant membership. In our own Mission between 1915 & the Church the membership in 1915 was 47090 & in 1925 it was 62550. a net gain of 15460. Yet in the period 1916 to 1925 there were added to the Church 59962 members. In other words to effect <sup>that</sup> a net gain of 15460 there has a loss of 45502. Allowing for deaths and discipline and emigration, there is membership, as officially there has to be accounted for. A further study of Dr. Clark

table drawn further down. In 1919 5605 new members were added and yet there was a net loss of 2358. In 1918, 5867 were added with a net gain of 2476. In 1924 5574 were added with a net gain of 4458 and yet in 1925 with 5521 added there was a net loss of 1926. No doubt it is hard to draw reliable figures but by 2 it is known to show that the Korean church is losing the life of Japan there is a dreadful loss that shall be salvaged. I showed these figures to Dr. Huggert and he has promised to make a study of the question.

IV. It has long been foreseen that new political movements were coming upon the Church in Korea. They are coming now in an increasing flood. Both of the forces of Japan and China and the very power of God and from Russia the best books for an school public and private are translated and their work done in connection with the Church. There is a wide spread communitarian and bolshevik <sup>spirit</sup> <sup>among</sup> <sup>the</sup> <sup>increasing</sup> <sup>delinquent</sup> <sup>class</sup> <sup>there</sup> <sup>is</sup> <sup>no</sup> <sup>year</sup> <sup>more</sup> <sup>social</sup> <sup>and</sup> <sup>other</sup> <sup>services</sup> <sup>provided</sup> <sup>by</sup> <sup>the</sup> <sup>young</sup> <sup>who</sup> <sup>have</sup> <sup>dropped</sup> <sup>out</sup> <sup>of</sup> <sup>the</sup> <sup>church</sup>. The new party and attitudes that Christ has to send in the world are now to begin to meet in China. The Korean Mission at its annual meeting last July issued a declaration upon, and this is it. "Whereas there is a spirit of unrest throughout the Church here — in these matters is" This follows an account of the party with all logical facts & all uses. The present movement in China, however, calls in question the underlying basis of our theological faith and we must have a word in Korea to the Church here and in Japan as well.

Monday in China & what critical account upon the foundations  
of religion and of a spiritual view of the world.

The intellectual frame of mind both in the good form as in  
and in coming in. A national movement has appeared in Korea  
of the kind which, that was in all, but any movement in the  
past. Missionaries might easily promote it. An interesting  
expression of new modes of thinking appeared not long ago in  
an article in "The Christian" by one of the <sup>Korean</sup> professors in the Union  
College (written by Mr. Yang in which he said: "I hope mission-  
aries — from religion")

[Quoted from The Christian Movement in Japan p. 386]

We may lament that the old dogmas and childishness of mind  
is going in Korea but there is no help for it. The gates are open  
and the thoughts that are common to mankind are pouring in. And  
we owe no good to us. The Korean Church must open its mind  
to take in all that is true <sup>and</sup> ~~but~~ it must pass along in changing  
for us, between what is true and what is false and in passing  
for the truth against error. <sup>any</sup> ~~the~~ <sup>missionaries</sup> ~~are~~ <sup>are</sup> ~~misled~~  
the Church at a time like this is helped both by <sup>missionaries</sup> ~~missionaries~~,  
however broadly, kindly, & to us.

"Our old men are <sup>unimportant</sup> for all this new literature," said  
one of the oldest and <sup>wise</sup> ~~best~~ <sup>missionaries</sup>. "We have not had even a  
high school training. We are old men and they have had a  
personal experience and we can gain nothing from them and  
our Bible schools have grown in a Church which is standing

as a rock and another form. but there is some behind the form  
 and the real men to come. To send the new generation on, to change  
 the system, our people must be who stay before volume." A heavy  
 heavy responsibility is being upon our throats and our  
 thinking in Korea to train these men who are needed. The main-  
 thing is to get you money to produce the best men in  
 the next ten years in Korea will be remembered and grateful  
 and blessed to future generations as Dr Brown is remembered  
 and blessed in Japan today.

∇ The relations between the Korean Mission and Church have always  
 been singularly happy. The plan in Korea has been in my mind. The Church  
 is the central agency in control of all ecclesiastical affairs and administration  
 at all the districts, <sup>and all the synods with</sup> which I differ. The ordained missionaries are all  
 members of the presbytery and responsible to them for their assignment  
 and work on the same terms with the Korea-pastors; by supporting  
 churches, <sup>and being</sup> they are also in charge of country funds. All synods <sup>and</sup> are  
 in support of the Korean Church, so there has been no question as to the  
 transfer of the Church's administration & foreign funds. No part is asked  
 of administration outside our. This is the plan in theory. In a matter of  
 fact the Mission has been using American funds for help. (Not  
 more than one or two tragicomic missionary). for Bible societies and  
 cause for dissemination and I'm now asking for a permanent increase of  
 its appropriations of \$20,000 per annum for Bible societies, city  
 mission work, more Bible women, and dissemination, and for hospital  
 together and a Korean Higher Bible School. If such grant is

made either the Mission are admitted then separated from the  
 Church which are now a decided advantage of the work as  
 it will admit the Church of this denomination which will mean  
 a new footing in the admission of the Church of former funds.

The same question is raised also in connection with the Middle  
 Schools for which trustees are asked for money. In  
 this school to be managed by the Mission independently of the  
 Church as the funds given for the same to be administered solely by the  
 Church as the Church and Mission are by joint Board of directors  
 already the question is being admitted in these questions and  
 so in the Mission showing in this regard. It would  
 seem that the problem of cooperation in taking in a good deal of  
 the same character as the problem in Japan and China al-  
 though in China the Church department and falls largely in  
 hand with the churches are doing in Japan and China.

The American Baptist Mission in China has taken <sup>the</sup> steps of  
 placing all <sup>its</sup> evangelistic funds under one supervision, each sta-  
 tion a station concerned directly with the practical  
 concerns. As the Mission between are now in the hands  
 of school boards composed of equal representation elected by  
 parents and the Mission Council, are having full administra-  
 tive and financial power. It is proposed to place medical work  
 under similar committee and the Mission Council has voted  
 "that we consider the advisability of sending the former particu-  
 larly in our mission territory to afford adequate to meet



a similar number of missionaries to discuss hope and means of close cooperation between the museum and the protection in the care of all work carried on with mission funds." (The "Evolution in Museum Control" in "The Korea Mission Year" Sept. 1926) We shall come first upon this proposition in studying the Evolution Co. plan in China. In Korea it represents a departure from first policy in the Presbyterian Museum as the Presbyterian Church when the Church has withdrawn admission of the funds which it provided. This was done in the long struggle for freedom of the people's support then was provided in other funds. But in the Museum in all the cases, and its plan it was to spending for 47178 in long-term work. Under what plan & cooperation was this to be maintained? If the Church has no part in it how can it be held to take on the responsibility for providing it? And how does the case of the far larger responsibility of the medical work? Or in the expenditure to be carried permanently or independently of the Museum?

VI. The Korea Mission furnished in the Dachen Hospital one of the most notable illustrations to be found anywhere in the world of the long-term financial & hospital work. This is Dr. Shelden's account of his plan: [Print Paper C.]

It could be wished that every museum hospital were as deeply transparent and the long-term spirit & in fact the best example should be found in a Museum which looks to fully that it is the gospel and in the power of God to deliver and that from the beginning has made the preaching of the gospel its supreme

mission.

VII The Korea Mission a year ago "evaluated" some of its work for it was, without a special evaluation conference with the following findings, of unequal importance to be seen and reported in some matters only, touching on local phases of larger problems but of significance both to Korea and to China:

[Quote 1-16 on p 204f. CC Bulletin Nov. 12, 1925]

The difficulty with these findings in Korea and with the plans adopted in the Conference in China is to get them off of paper and into life and action.

Practically

The purpose which underlay the Evaluation Conference of our Mission in China is of ever continuing validity. We ought every day to hold our own hands criticism, and the minutes of the Mission and Council meetings and the statements of the Officers of the Council show how this duty is not evaded. Indeed, on the way home from China in reviewing the Conference and the conditions which called for them and the results of their discussions I have re-read the address which Mr. Guller as Chairman made at the opening of the meeting of the Council in August 1925 when the Evaluation Conference was convened. There was in the midst of the upheaval and agitation which followed the May 30 incident in Shanghai and the Ahameen tragedy in Canton in June, when it seemed questionable whether missionary schools could be continued and when many questions whether missionary work in China could go on. Bearing the inevitable element of strain Mr. Guller was made as just as he might be spoken now and the news to which the Evaluation Conference came is not different from the broad, depressing news which he set forth then. I think it is worth while to recall this message of the Chairman to the Council that it may be compared with the mood of the Mission expressed in the findings of the Conference:

[First J. China Council Bulletin Sept. 2, 25]

In the spirit of Mr. Guller's address the China Council faced the situation of 1925 at the time of deepest feeling in China the question of the continuance of the mission schools and just as in what has been said also some of the other questions which the Evaluation Conference

journal have considered and had to set an 'Maximum' in August 1925 & confidential Committee regarding them. This too it will be well to quote in part:

[Quoted as indicated §§ of China Council Bulletin, Aug. 25]

It can both well to quote this statement for two reasons. 1) It shows how steadily and strongly the China Council dealt with the problem in a time of extreme excitement and disturbance of judgment. 2) And secondly, it well shows that the Graduate Union Conference in this case was simply carrying forward to fuller application in new conditions the sound and solid principles as well as the wisdom in China have always sought to show. And unlike the case of the China Council a year or two ago, was completely free of any possibility of transaction or bribery.

The Students, however, have much more to show in 1925 than any account one could hope at how to handle good. There have been anti-foreign and anti-Chinese outbreaks in China before but none when the Chinese Christian were so swept by the general explosion but they spent even from their oldest and closest missionary friends. It is painful but it is well to recall now a Student Union, for the time at least and no longer former, has passed by. A complex missionary matter their redoubtable account of it in the midst of its distress:

[Quoted from CCB Bulletin Sept 2, 25, p. 187]

Stipulates this and Students passed by. Bishop Grace of the Methodist Church had no & missionary whom the Chinese also had been

his best friends demanded should be removed when later the same  
 friends came endeavoring to return Dr. Robinson & Nathan Tolson as he  
 had gone home or perhaps in the midst of a minority and rebellion and  
 his case back to be reopened and open case by Student the ex-  
 plicit to him that what they had passed through the year before  
 was a nightmare which they did not understand. But attraction  
 could be multiplied. The strain on relations between missionaries  
 and Chinese there came by no means removed in China. The  
 same place where the old relations of love and trust had enjoyed  
 but in general it might be said that when the Evolutionary Conference  
 was first proposed it seemed to many people that for a long  
 time at least the work of the foreign missionary in China was at  
 an end. On a new frontier mission met over the <sup>face face</sup> Summit Nov 20 / 1927

If the evolution of 1925 had continued. May 1928 the Evolutionary Con-  
 ference would have been different - not impractical. It was the  
 fact that the script continued that David McKee and his under-  
 take the commission from the Board was fear and trembling. It  
 seemed futile or even worse than futile, persons, to attempt to deal  
 with the great abiding problem of foreign missions in China  
 was so abnormal and unnormal. Happily however, by the time  
 we reached China a complete change had taken place and of us  
 was to rest only upon what we ourselves saw and experienced we  
 should find it hard to believe that there is any anti-fossil or anti-  
 Chinese feeling in China. Of course there is not one word to state  
 its extent and its cause but it was largely gone and still

or even in China, wholly ignorant of her own history and  
 and, from Maudslayi to Carlson and far up in the interior.  
 To her but ignorant of the history of the world, of which we saw traces  
 dark of the mind of a country people anywhere we traveled,  
 as in the cities where we used to and for our adventures and  
 finding only our friendly and cheerful good will. Chinese  
 and foreign alike declare that the anti-foreign feeling in their  
 and of course I must be, but the history of the last two years  
 raise many interesting questions. What is the real nature of  
 feeling which we find in the inland and the most year so  
 general? How much are such feelings manipulated and  
 what are the forces which enter into the matter there, and  
 how far are they genuine <sup>and single</sup> in themselves and how far are they im-  
 peded and combined with many elements <sup>which</sup> should be differ-  
 entiated and called by various names? What is the true  
 nature of a people whose a civilization is opening up and dis-  
 closing so fast? How and how, other questions call for careful  
 study.

To find supply of the first, however to make simply two other  
 nations. First that by the time the Evolutionary Experiments are tried  
 the ~~domestic~~ are completely different from a year before. The  
 military authorities in the cities and parts of China are represented  
 as exhibiting with a violent <sup>from</sup> ~~to~~ labor organization  
<sup>not</sup> allowed. The lower government schools are closed or  
 their students are held in <sup>control</sup> ~~hand~~. The students themselves

realized that they could not reform a structure of conduct. In the  
 past, as we have seen, we were uncertain. but there we met in  
 together we found only justice and confidence and the spirit  
 of cooperation between Chinese <sup>Union</sup> and foreign mission <sup>work</sup>  
 and the Conference was held in a spirit of unbroken friendship  
 and of <sup>and mutual</sup> <sup>confidence</sup> <sup>and</sup> <sup>cooperation</sup>. Each of the three regional conferences has  
 been founded by <sup>Chinese</sup> <sup>and</sup> <sup>foreign</sup> <sup>mission</sup> <sup>work</sup>  
 and each of the three also was founded by a conference of  
 Chinese to prepare suggestions for consideration in the regional  
 conference. Thus from three to five days were given to joint conference  
 Chinese and foreign and this was followed by joint conference of  
 missionary <sup>delegates</sup> <sup>to</sup> <sup>take</sup> <sup>up</sup> <sup>any</sup> <sup>problems</sup> <sup>arising</sup> <sup>from</sup> <sup>their</sup> <sup>own</sup>  
 and to <sup>submit</sup> <sup>their</sup> <sup>own</sup> <sup>conclusions</sup> <sup>to</sup> <sup>the</sup> <sup>joint</sup> <sup>conference</sup>.  
 In the joint conference at Beijing the chairman of Chinese  
 groups at the regional conference were also present to look over the  
 joint deliberations of the new cooperation plan. Under such full  
 in the harmony and good understanding of the conference and that  
 there was much heartful democracy & judgment, the democracy  
 was not radical but general. Deliberation and agreement were  
 possible which would have been difficult, not impossible in  
 years before. I do not think they would have been impossible in  
 the case of our mission as the churches were united by cooperation  
 the leaders of these churches as individuals and devoted men and  
 they would be <sup>in</sup> <sup>the</sup> <sup>last</sup> <sup>to</sup> <sup>be</sup> <sup>tempted</sup> <sup>by</sup> <sup>their</sup> <sup>past</sup> <sup>but</sup> <sup>in</sup> <sup>1935</sup> <sup>they</sup>  
 were subjected to terrific pressures and we can not be quite

ful least that the storm had blown by and that for the time being at least the Entente (League) could study their position under more nearly normal conditions.

2. Secondly, such an experience as that of 1925 followed by the comparative dullness of the past year should be a warning against many things: against the idea that because great conceptions like national state autonomy, big united rights under one own borders and one own household are imperfect or dormant, therefore they are not living and valid and against the idea on the other hand that all that makes use of these great names has a right to them or to their authority; the idea that what is fundamentally right in principle and purpose can be annihilated or destroyed by the temper of an abnormal <sup>summer</sup> year; the idea that the permanent interest and will being of a great people and the deepest problem of its national life and international relationships can be settled by a few hasty crises and demonstrations of the good intentions of school boys; and the idea that these boys have not a duty and are to be condemned for trying to find it and do it when their duties are facing the nation; the idea that national traditions can murder a people and the equally fallacious idea that a new nation can be created without such an upheaval; the idea that progress means an end to all the idea that they were to hold in 1925. Such an experience as that of the last year is a good lesson in perspective and pace. It should remind us of other than when difficulties and discouragements arise



quarters had to be found: in India in the Mountains, in China the  
 like missions were swept from the Yangtze Valley, in China in  
 a Boon opening when missions and churches alike were swept  
 as of Eastern China; in Persia in ... when an order for  
 missions were forbidden as the church doors were sealed shut;  
 in many parts, at many times. There may come times more dark  
 in China. The Evangelical Conference have abandoned of the again and  
 again. The missionary enterprise does not need to be renewed,  
 however, for it knows of itself that it is going on under its work in  
 due to spirit & any adverse conditions it may meet. And just as  
 capital and it may be renewed again. And the other church work has  
 given and it can not turn from it a firm cooperation with it  
 within with the church as the missionary enterprise fails in its own  
 true character.

division

Before taking up the mission problem in China and the Commission  
 which dealt with them it is desirable to try to outline the environ-  
 ment of missionary work in China at the present time. In some respects  
 such an attempt is futile and presumptuous. 1. The education both po-  
 litically and psychologically is changing so unceasingly and so  
 rapidly that a statement of the facts and an estimate of the situation  
 at the time <sup>even to time as accurate with</sup> are to endorse and movement and the judgment implied  
 in it are even less firm than a prediction a few months  
 later. By the time this report is printed the facts are how altered  
 and the outlook and temper, what I am writing may seem strange.  
 One must only read what the news has reported, both foreign

and Chinese went on a few years ago to see how complete the change has been. Mr. Green, editor of the North China Daily News, wrote an admirable chapter on "The Political Evolution of China in 1924" for the "China Magazine for Best" of 1935. Many of the names of the leading actors in the Chinese of that year have disappeared and now men not known then now occupy the center of the stage. On evening at dinner I asked three of the best informed men in the room what the outcome would be. One of them replied that the best chance was to know had told him that the present strife and disorder would go on for seven years and then some one of the leaders would have established the system and would either have China into a free republic or a would try to be emperor and fail just as Yuan Shih kai failed. One of the others suggested that this implied that the strongest man might not be betrayed and that no man would appear to keep the strife going. And the very night Gov. Hsia Chao of Szechwan revolted against Sun Chuan Yang who seemed to have the firm promise of the lower Yangtze family, or his control and though Hsia Chao fell at once before Sun, Sun's own power was as uncertain as ever left. He had just been to Tientsin for some arrangement with Chang Tso lin and Cheng Tsung ch'ang and I was proudly announced that he would be detained for some time by the climate in Tientsin due to pneumonia in his feet. "The probabilities are considerably changing in China due to stronger men replacing weaker, a combination of weaker men overthrowing stronger, a man of equal

strength growingly out of history, culture & combination out of po-  
 liticism. There is constant change of men and conditions. And  
 likewise any judgment of our present in view to be only tempo-  
 rarily valid. The <sup>and wider</sup> ~~of~~ <sup>China</sup> ~~of~~ <sup>at all times</sup> ~~of~~ <sup>of</sup> ~~China <sup>of</sup> ~~of~~ <sup>of</sup> ~~of~~ <sup>of</sup>  
 speech, & the ~~of~~ <sup>of</sup> ~~of~~ <sup>of</sup> ~~of~~ <sup>of</sup> ~~of~~ <sup>of</sup> ~~of~~ <sup>of</sup>  
 plan ago both in China and in America seem wholly inept and  
 irrelevant to even movement now. One of the best of these leaders,  
 Mr. J. B. Koo at the <sup>China</sup> Conference in <sup>China</sup> Education held in New York in  
 Apr. 1925 rightly advised the Conference that "we should be slow to  
 generalize from our experience of ten or even five years ago" as  
 new were the conditions now to be dealt with. But the general <sup>advice</sup>  
 basis on those new conditions needed to be modified within a few  
 months in the face of their different conditions. I am to know of any  
 statement made now~~

2. This Chinese problem also is so colossal that it cannot be com-  
 prehended in any one conference. No one knows what all the facts are  
 nor can any one know and what are facts of one part or at one time  
 may not be elsewhere or later. In consequence contradictory statements  
 about China may still exist to be true or both to parties of the truth. As  
 they may be true in the sense that they ought to be true and may be made true  
 in spite of what is a fact? It might be factum a facinorosum.  
 what is a what is to be, and may even now be becoming. Many  
 of the young Chinese do right to speak of their country out of conditions in  
 China ideologically. Many of their statements are largely not true  
 of actual conditions in China but they ought to be true as they can  
 be made true. There is contradiction of view with regard to the fac-

demanded question of "China": Is there such a unity? Can anything  
 be said both of China as an China and of Chinese a democracy?  
 In a brief article on unity were both open and deep, the  
 unity of China. Doubtless to, as to the particulars, can I know  
 in detail the, are claim Chinese unity, in the matter of rights  
 and duty, it is the matter of duty: The Chinese "are not a dis-  
 united people". Yet "it is not easy for people of such an im-  
 mense and varied habit [as those of Americans] to compre-  
 hend China and the depth of her discussion". "As if there is at  
 present any, fundamental unity": The people themselves are not divided  
 "This division of popular opinion". These phrases occur in the  
 course of few pages. They appear contradictory, but China is a  
 contradiction and only time can show which is true, that China is  
 a unity, or that China is not and means ever to be a unity and  
 must fall apart or that she may be a democratic unity like  
 America. It all becomes in such an matter of "a pleonastic  
 union" and constant struggle between an democracy and an  
 unity, or Great Britain and the few dozen <sup>nations</sup> ~~states~~ and many  
 divided in it. The great island alone to send over the results  
 of Chinese unity. This is done by many different forms and the  
 much great striking principle such as the Chicks, can give her  
 in a form consistent and freedom and progress but she has the  
 cohesion of race and of history and, an unbroken, a great destiny  
 but for the present as to the past contradiction or equally true  
 as no one person can date a moment there. It is best to

perhaps, in this respect, but at the same time to hold fast to the  
 view that while no one knows it both about China there is and is  
 like a new China. There are some who say the Chinese desire to break  
 up, but the South side now as well as the North and that the North side  
 what and can not let rise, but I fear in the South that the South  
 get too much to divide <sup>the</sup> people on either side. We have heard  
 and learning do not divide America in the Mississippi River  
 in the Alleghenies in the Rockies. Our racial differences are far deeper than  
 any found in China. If America can achieve and maintain a  
 united life, as thanks to the Christian religion she has done and as  
 she could not do without Christianity, so also can China and in  
 her case too, for as she is from being it is just it can be achieved,  
 also which can supply her unifying principle and power.  
 Many people are that the time has passed today than we do so a few  
 years hence when I may or may not be too late for the day of  
 salvation.

3. A third difficulty in the way of any competent judgment in the im-  
 possibility of calculating many of the elements of the problem, and the hidden  
 divisions and issues of many of the forces, such as the true character  
 and extent of nationalist feeling, the degree to which many of the cur-  
 rent political ideas are intelligently and conscientiously held,  
 or are merely based on political shibboleths, how far patriotism  
 remains and how potent and powerful, and how it can be  
 found to be, whether the desirable historical elements of Chinese  
 history or the present, including other elements are more effective

most of any time, how a when public opinion may form  
in character a power to compel compliance and enforce ob-  
jects and to what objects the opinion may direct itself or  
be directed, whether men can be found able to act continuously  
together for great public ends without being divided by self-  
interest or suspicion or distrust. How far superior men can  
go in their conduct and how far a long suffering people can en-  
dure them, what force to the system of new men that is being  
poured into our Chinese communities. The effect of the industrial  
of hundreds of thousands of men in America, the extent to which  
this is political or monetary as the effect of the Chinese  
has a disbandment, the extent to which the old political  
system has broken down in villages and country and the pos-  
sibility of replacing it and restoring order and security. There  
are a hundred uncalculable elements. There is truth in all the  
mystery which is thrown at us from beyond by "Chinese  
psychology". The tendency with which this age is raised,  
blacking every spot at a red and human solution of things  
and covering every perplexity and inconsistency, however ridiculous.  
No doubt there is a psychology with Chinese just as with students of  
China and both must be allowed for. The phrase "What  
bring with them" is a good illustration of both. She draws an axe  
to the fulcrum of our side of China and in doing so shows  
it is inevitable, of no side of herself. A just mind of either  
on either has been a just man of the other. There is a

Chinese psychology in the same sense that there is an American psychol-  
 ogy. It is more tidal or glacial because there is so much altera-  
 tion. When a nation becomes educated so Japan is fast becoming  
 individual character and judgment develops against the medieval or  
 social mass mind. This can happen in China. Thousands of  
 come to heart develops in the last 8 years of social history  
 one had strong. It goes like the heart of a newly born is newly  
 moved now like our American people. But our own psychology  
 is as real a fact in Chinese as psychology, and there is no  
 man to make a baggy of it or than in the other. Each calls for  
 understanding, sympathy, and the individual <sup>here</sup> and for our and demand  
 of that individual and social landscape of which we in  
 America are as truly capable as the Chinese but against which there  
 are happily problems in the face elements in <sup>human</sup> Chinese domestic  
 and many are in education and religion as well. What we have  
 in Shanghai. Mr. L. A. Lyall, an Englishman who had been for many  
 years Commissioner of Customs in Shanghai had now returned made a  
 most ~~small~~ <sup>interesting</sup> speech concerning the words of Chinese poet  
 study in spite of all and differ between the South and the North,  
 and in the Lyall report. There is a difference between the Italian and  
 the English, and promising to speak hopefully of Chinese future  
 and to assert the great human freedom which are dependent to  
 social psychologists "There were many people" to say who were  
 placed democratically and must demand that they could not be  
 divided the Chinese. It was difficult to understand why they

thoughtfully —

to Chinese Myself" (North China Daily

News, Nov. 17, 1926.)

Perhaps the logical consequence of the similarity between Chinese and British character as one of the dimensions. This might be good evidence for the moment for the very specialized announcements of China against Great Britain. In the past two years Chinese most popular <sup>reference</sup> ~~reference~~ might be <sup>and how have</sup> ~~to~~ "Tae, fee fo, juen, Jomes the blow of an Englishman." But there is something more of the talk of Chinese psychology than has been allowed. And the need disturbing this about the idea in its presentation as an adequate judgement of moral principles and new facts which are of course not such as seen but with unusual human psychology and morality. It is a standard in the human nation and the fundamental moral standard, the Chinese to be a discipline from thought both and equity, and the rigidity of right measure in the ground of "Chinese psychology" and you Chinese should be the last to doubt this standard. It would be a good thing to erect this phrase for an <sup>Christian</sup> ~~Christian~~ <sup>in this matter</sup> ~~in this matter~~ <sup>standard</sup> in China. Christianity should start in <sup>China</sup> for two things, for what is truly and not falsely individual, and for what is human and universal.

These features of present environment of mission in China may be referred to: the political, the social and economic, and the intellectual and religious.

I. Political. At the time we were in China, and now, there was <sup>is now</sup> ~~is now~~



no central government ~~in Peking~~ and there has been increasing disunity and  
 lawlessness and brigandage throughout the country. At times no one  
 knew who the cabinet was in Peking. A member of one of the legislative  
 bodies told me that they did not know their chief whom they had to elect  
 if they wished to send a commission to the Government there was a  
<sup>with the first office</sup> ~~long~~ <sup>long</sup> ~~labeled~~ department of foreign affairs and they simply dropped  
 their document in the box. There was no parliament. Peking itself was  
 governed by a general assembly to which I do not know as I had previously  
 been governed by General Dey. and the present government ~~was~~ <sup>was</sup>  
 the ground that he felt it to be his duty to go to such an extent  
 as to the benefit of his empire and that who were reported to be  
 ill. The absence of any actual central government had been a fact for  
 some time. At the Congress on American Relations and China held  
 at Johns Hopkins University, Sept. 17-20, 1925, the speaker re-  
 ferred to them in connection with a statement of Dr. P. W. Kuo's  
 as to a suggestion which the Chinese Government was prepared to  
 make:

"Dr. L. B. Ruggley —————"

could make it effective"

(Report "American Relations and China" p. 152 f.)  
 There is doubt as to whether a central government exists in China today, than  
 fifteen months ago when this word was spoken. This word is  
 hardly also what I have said as to the altered tone, the chief being  
 made one must speak of Dr. Ruggley and Dr. G. H. G. <sup>speaking</sup> ~~speaking~~  
 China - now they would give a different form to almost every

sentences. But the fact is the same. There is no effective government.

As to general disorders and lawlessness it is easy to give a very impressive impression to other districts. We heard about abductees, kidnappers, taking nothing through robbery, murder with no discounting and being no crime or outlawry. One would have been amazed to see these things in America. As a friend wrote playfully from New York "Mafia-ism, murder and other excitement continue in New York and there have increased since you left. After you have visited the disturbances in China, come back here for her in plenty & work for you to do." On the other hand with Lenin & Chen in some way by double hands, Mao & Paderis are only military brigands on the brigands are often only double handed Paderis who can find no foothold in the economic life of the Chinese people. In many districts villages and other districts have been wiped out. The constant outbreaks of anarchy has released the law and order. New officials have taken the law here & good people have been displaced before they could do more than disturb conditions than had been done. There seems to be least brigandage and best order in the Chinese people's territory and it has as had in Kwang-tung under the Cantonese government in Singapore.

2. There are at present no outstanding and leaders in China no army leader and a military who can be compared for a moment with the group of 'Elder Statesmen' and the other associates and then who made the New York. There are many other

Men in China but they have no power and too many of them lack  
 courage. Some have not lacked courage and have paid for their pa-  
 triotism with their lives at the hands of the military leaders. It is they  
 who dominate China and subordinate all civil government. How can any  
 civil government in China expect negotiation or respect from such a  
 class? I don't know the names of these Chinese military leaders. Of  
 these leaders, a vicious recent one died and another military government of  
 Yuan Shih-kai, set stood out as a most prominent during our stay in  
 China. Chang Tso-lin & Mukden, in control of Manchuria and Chih-li.  
 Chang Tsung-chang, his lieutenant, in control of Shandong, Shan-  
 chun-fang with headquarters in Hankow, in control of the four rich  
 provinces Kiang su, Che Kiang, Szechuen, An Hwei and Kiang si,  
 Guo Pei-fu, ten years ago the hope of many, but now greatly weakened  
 and discouraged. Teng Yu-hsiang the "American General" now back  
 from Russia and working there to gather a great deal of anti-  
 army work, capturing but mainly farmable, and Chiang Kai Shek  
 a Chihiang man in charge of the Southern armies.

It is alluded to as an essential democracy of China but many  
 of these men have come up from the ranks of the common people.  
 Chang Tsung-chang was a cook. Guo Pei-fu was a country boy who  
 came for a time to Mr. Madam school in Yangchow and has  
 always cherished the highest regard for his memory. Teng was the  
 son of a poor man who became a soldier, and having grown up  
 in direct poverty. Chang Tso-lin was a bandit. All these have  
 been men of energy and courage but they all represent the

It is quite clear China never esp. L mainly military force. They come to power by the merger of armies and they are this power today to military force "It is generally recognized" says a statement of the English speaking branch of the Peking Fellowship & Reconciliation of June 10, 1935. "The world has ——— made a mistake in 1911"

[ Dr. Dehrend. Paper 2 ]

The Chinese philosophy has disapproved of violence but Chinese history is full of it and the modern reaction to military violence is not only not out of keeping with Chinese past. This is also the Chinese best character.

Some Chinese and Germans too are disposed to lay the blame for their weakness onto some other force in China upon foreign influence, upon foreign loans or subsidies, upon foreign aid of arms. There seems to have been some impudence & war <sup>for</sup> modernity when the great world accepts the fact that there are great successes all over China's corner, equipped and directed by the Chinese themselves and it is from them that the war supplies come. These influences, having Russia, is all against this weapon which is main & given out the principal support comes not from abroad but from indigenous and modern terrorism, and certainly the fragments & years to (war) and from the realization which was built by foreign capital for Chinese economic welfare and which the war looks on as rapidly destroying.

Thus far China has felt helpless before these war lords. Their only dependence has been with that they could destroy one another

and have some one to possess the field and that they would agree to divide the country and be at peace with one another or that some new movement might arise which would overthrow them as and put China in the way of a peaceful democratic development. The first of the two, these possibilities could be a temporary makeshift for two reasons. In the first place the same process which would such rules would destroy them. Other arbitrary adjustments would have to overthrow them in the manner they rivale. In the second place there is just the day of such arbitrary despotism even though they should become benevolent. No doubt the masses of China are to be ruled if at all but the youth of China are more to be ruled by a free self governing nation. By all the practical possibilities before China in our case today in December two stand out as fair possibilities: first that the present situation might be for a period a Salamate, the new trade holding China with 5th year to and the Customs government holding the country south with the future of the Shanghai area doubtful; or second that the Customs or another movement would control more by leakage and perforce and for the suppression of the great body of students and merchants were out of it, and to determine the motion rules and deny it what nation with the present system of Manchuria and even then the narrow scope of China to him at the hands of Jiu.

In 1925 there has been even he might be overthrown.  
 What then is the character and promise of the Trade or Customs movement a Nationalist Movement or a children day like?  
 How has it moved a Nationalist Movement or a children day like?

Before turning to examine I had to look for answers to these questions and in order that the present edition in the North may be readily seen I would to quote with his permission a statement which Mr. Brown gave in the day to Capt. Peckham on the adjournment of the Extrajudicial Commission & which he has treated as one of our American representation with great fairness and justice:

[Quote brackets pp. 12, 9-11 Paper V]

The Brown matter of the situation is to show I in Peckham. I should wish to supplement it and the view of the great mass of Chinese people going steadily and steadily in the way, perhaps indeed the loss of their own land and involved in the steady ruin of the country which is going on, but for the present holding fast and hoping for some deliverance at (3) with a recognition of the hope of - China seen today in the movement from Canton. (2) with a recognition of the general but not uniform attitude of missionaries toward them & their opposition political views

3. 2 is to the Cantonese a Southern or National Movement that young China is looking more at this other name as used to describe I. 2 in Canton in the sense that it could have been in Canton although it was about to be moved to Guichang but I am by no means wholly Cantonese in its leadership. They have their military leader, he from Anhui and a large number of civilians as well from the north and southern China. On the boat used in the Hong Kong & Canton, a British boat, were several well known Southern men connected with the Shao movement and a people's

party which exercises complete control of the Canton government. There is a National Party, the Sun party, which in name are the leaders of the Peiping government so long as they will have their own army and a People's Army trust in authority and power. Present all the more in fact, young and old, student and others, sympathized with the Kuo ming tang and the movement from Canton on the ground that it also embodied an education, a new atmosphere of true popular and government a hold out any hope for the people of true freedom and of deliverance from autocratic military rule. It is important accordingly to inquire what the ideas are which this movement represents and whether it seems likely to establish efficient and government and its safeguards for all for military autonomy.

The Kuo ming tang is strong a complete party and right and left wings and much depends upon which wing prevails. The principles of the party would be apparently stated by different elements in it. General Sun is radical. The degree and extent in the main probably to economic reform and to the details of local administration, as to personal revolution. In the main the party would claim to stand for popular self government, for justice for all, for national progress and prosperity. Its great document, as the book of Sun Yat Sen and his "Three Principles for the People." This statement is not new Sun twenty years ago when Sun Yat Sen organized in Tokyo the Young China Society to

to set forth the "Three Principles of the People" on his platform

The Nationalist of Kuo ming tang has published in The Chinese Recorder of Dec. 1926 a translation of a very full account of Dr. Sun's Principles

Keep these journals of the National Economy & Policy, now of Kuomintang  
then tomorrow. As who want to understand China today should read  
this. But for the purpose of the report a shorter abstract was de-  
vised, made by Mr. C. D. Macao:

[ First Paper X ]

( or a realization and  
dream )

When the Kuomintang Party Government was established it is required  
that Dr. Sun's principle be taught in all schools and in <sup>some</sup> every de-  
partment of the government that "Sun's" the one requested by the Sun —  
of the people." [ First Paper VI ] There was the introduction

given by the Commissioner of Education of Hubei in Aug 11, 1925, even  
before the Northern campaign had passed through Hubei in this  
Northern Expedition in which he has then for several years ago. The  
one else is as follows: [ Paper V ]

This report for Sun got here in being used by many in a  
land in China perhaps in consideration of the Imperial Court in Hubei.  
The one of the Sun taken the place of the Imperial Receipt in Hubei  
as the Sun photograph the fields of the Imperial when the receipt  
is kept. The Chinese observers, however, in very black and carbon  
copies and the Japanese and others in red in its signature. It is  
then the Sun whether it can be developed a rather it present  
one of Sun got some name and prestige and teaching, <sup>on</sup> mainly for  
the maintenance of the political movement as in the case with many of  
the phrases used in the report to create and explain a genuine  
national consciousness. Only then we show studies the <sup>renewal of</sup> content  
of the Sun's view on the hand of the Kuomintang and child. Perhaps the  
center of the Sun, opening to conditions about also Sun's face away.



And since volume in the International Development of China papers "that the road is... 99  
 have an effort to be developed internationally under a socialist system" but I must detail all  
 economic and engineering schemes a paper for its economic and political  
 and I feel it is some what, but I am sure you will find a  
 great manual in under consideration a People Mountain the  
 his body now in Peking, are read in a show like the Japanese Em-  
 perors at Kyoto, looking out over Harbin and the great reaction of the  
 some think of him already as the "George Washington of China" but on the best way  
 Yang the... how can we... "China books and Magazine Washington" will be... The best men  
 belong in category a cold of... the policy... can't tell... the...  
 The great problem in China is on the... to which the...  
 movement is a war to dominate by Russia a communist influence  
 to this movement... these influences... understanding... than I have learned  
 all it wants for them to decrease them or as they... it intend-  
 ing to keep them held on... as to... to their own ends. In  
 all our conversation we must no... a socialist...  
 all out when we... maintain... the...  
 must not get as it... from Russia... a financial help  
 a form... of... <sup>armory and</sup>... popular feeling...  
 and... them... After there are something very... in the  
 public... of the... It has taken for... the  
 since... to... to... any political...  
 to... any economic... and... to... the...  
 matter, why, since Russia... simply... play, but...  
 together... why... should... play... with... and... take...  
 the... in... and... and...  
 said, had done.

The great problem in China is on the... to which the...  
 movement is a war to dominated by Russia a communist influence  
 to this movement... these influences... understanding... than I have learned  
 all it wants for them to decrease them or as they... it intend-  
 ing to keep them held on... as to... to their own ends. In  
 all our conversation we must no... a socialist...  
 all out when we... maintain... the...  
 must not get as it... from Russia... a financial help  
 a form... of... <sup>armory and</sup>... popular feeling...  
 and... them... After there are something very... in the  
 public... of the... It has taken for... the  
 since... to... to... any political...  
 to... any economic... and... to... the...  
 matter, why, since Russia... simply... play, but...  
 together... why... should... play... with... and... take...  
 the... in... and... and...  
 said, had done.

On... the Russian and communist elements at...  
 and what are to their...? These elements... are at...  
 there are... Russian military... and...  
 said, had done.

100 (Attended business can be provided.)

Russian ~~policy~~ as ~~mercenaries~~ and ~~found~~ ~~Chang~~ in ~~the~~ ~~land~~,  
 They ~~are~~ ~~the~~ ~~Russian~~ ~~influence~~ ~~at~~ ~~work~~ ~~in~~ ~~China~~ ~~and~~ ~~Manchuria~~  
 and they ~~opposed~~ ~~an~~ ~~is~~ ~~most~~ ~~powerful~~ ~~form~~ ~~in~~ ~~the~~ ~~Castro~~ ~~movement~~.  
 He has said that they had loaned the ~~Castro~~ ~~government~~ \$15,000,000. The ~~perfect~~ ~~abolition~~ ~~in~~ ~~Castro~~ ~~last~~ ~~year~~ ~~was~~  
 the ~~9th~~ ~~sent~~ ~~trudly~~ ~~and~~ ~~is~~ ~~the~~ ~~best~~ ~~of~~ ~~the~~ ~~Russian~~ ~~Revolution~~.  
 In ~~Castro~~ ~~is~~ ~~there~~ ~~clubs~~ ~~the~~ ~~hard~~ ~~kernel~~ ~~Food~~ ~~and~~ ~~the~~ ~~Land~~ ~~Reform~~.  
 can ~~be~~ ~~linked~~ ~~together~~ ~~in~~ ~~alliance~~. The ~~Chinese~~ ~~allege~~ ~~that~~ ~~the~~ ~~9th~~ ~~has~~  
~~been~~ ~~done~~ ~~to~~ ~~the~~ ~~alliance~~ ~~of~~ ~~the~~ ~~United~~ ~~States~~ ~~and~~ ~~Great~~ ~~Britain~~ ~~had~~  
 been ~~opposed~~ ~~to~~ ~~and~~ ~~had~~ ~~refused~~ ~~any~~ ~~sympathy~~ ~~or~~ ~~support~~ ~~and~~  
 that ~~in~~ ~~the~~ ~~time~~ ~~when~~ ~~the~~ ~~Russian~~ ~~crisis~~ ~~has~~ ~~been~~ ~~crushed~~ ~~they~~ ~~it~~  
 will ~~be~~ ~~the~~ ~~over~~ ~~way~~. There are other Chinese who are not so  
 sure. Some of them fear their own ~~confidence~~. They are not so ~~sure~~  
 that the ~~canal~~ can be ~~finished~~ ~~and~~ ~~is~~ ~~the~~ ~~best~~. And others are exactly  
 what ~~Russian~~ ~~influence~~ ~~has~~ ~~made~~. An ~~one~~ ~~of~~ ~~our~~ ~~Chinese~~ ~~ev~~.  
 man ~~said~~ ~~to~~ ~~me~~: "Russian influence is ~~destroying~~ ~~me~~. It ~~poses~~ ~~an~~  
~~Chinese~~ ~~has~~ ~~been~~ ~~and~~ ~~perhaps~~ ~~some~~ ~~of~~ ~~her~~ ~~representatives~~ ~~are~~ ~~there~~ ~~but~~  
 in ~~reality~~ ~~they~~ ~~are~~ ~~an~~ ~~evil~~ ~~force~~, ~~destroying~~ ~~Chinese~~ ~~traditional~~  
~~values~~, ~~breaking~~ ~~down~~ ~~the~~ ~~whole~~ ~~social~~ ~~fabric~~ ~~of~~ ~~our~~ ~~nation~~  
 and ~~causing~~ ~~class~~ ~~and~~ ~~inter~~ ~~national~~ ~~hatred~~ ~~and~~ ~~slife~~." It is  
 hard, of course, to ~~oppose~~ ~~the~~ ~~evils~~ ~~and~~ ~~the~~ ~~subliminal~~ ~~consequences~~  
 of ~~the~~ ~~Russian~~ ~~influence~~, but it is clearly not in the ~~interest~~ ~~of~~ ~~national~~ ~~con-~~  
~~fidence~~ ~~and~~ ~~equality~~, ~~as~~ ~~it~~ ~~is~~ ~~materialistic~~ ~~and~~ ~~dehumanist~~,  
 and it has ~~aroused~~ ~~praise~~ ~~from~~ ~~of~~ ~~economic~~ ~~and~~ ~~industrial~~  
~~disaster~~

At the Baoding Conference on China on 8th Chinese Operation Photos & the  
press in China that Russia was her true friend. Mr. Henry K. Horton  
made this comment: "The exposure ——— development of  
China" [First Report Back Conf. 8/26/1977]

As to communism in China many things apparently indicate they  
had at once a long time can be said. The truth in a subtle and  
seem to be a great man. But the Chinese are not all the same  
a Communist people, but much Communist talk in evidence a  
man was studying for the mind of social unity, and the ancient sym-  
ptoms for delinquency from national dignity, or exploitation  
popular discontent all too much justified by the poverty and  
corruption of great masses of the population, as it is the third  
branch out of the Communist story for some different order. <sup>See 7th</sup>  
See how much Communist men even a Marxist Socialist. He  
knew that Marx was wrong spiritually, economically and politi-  
cally; "Marx was wrong", he says in the "Marx Principles in  
making materialism the heart of history. The social problem is the  
heart of history, as the heart of the social problem is the main-  
tenance of life. Marx thought that the simple wealth of the capitalist  
class was coming from the back of the laborer. He gave the credit to the la-  
borer to the exclusion of all other kinds of valuable contribution to  
society. Marx thought that class struggle is the basis of progress...  
Further, the effort for the cause... in a confusion of basic principles"  
But in spite of how good he was as well as many witnesses  
that his mind is not to control China, the doctrine remains for



This is as good an illustration as I can give of the "International Development of China" 103  
The "Abolition of the type of feudalism so common in China, "done by means of the only means of the time."

Other cause that it depends on personal and the nature and a desire of the man who command power. In this time the Republic side and the South movement of power in China has shown the young general who has organized and led the South army. It is true that much of this success has been due to propaganda and the making of an army of organized supporters. But it is true also that a good army can discipline and that the war is costly fighting and the Army has taken death, frequently reported last year, great change and death and that his conduct and even have been the controlling power in the movement. It was his manifesto last year which was printed with approval by Chinese together to extract and to give authority, maintenance of the other general. This manifesto is as good an illustration of the mind and method of the modern Chinese movement that I find it in your paper "The Chinese Manifesto on the 14th of October" before the conquest of the old capital.

The Dr. [Name] of the Hankow Herald obtained an extensive address with great Chiang Kai Shek to Kauchang when he was here and he told her: "Great Chiang said ————" [Paper T]

The real meaning of this also only have seen there. It is some people are in danger of undervaluing the new national movement and spirit of China because of the number of many of the common expression which are in use in the land. Such as the idea of "Imperialism". One must not and many "Kindei Shikhat" - "Mildance" "economic freedom", "unjust treatment", and a dozen more. Probably some find

Nationalist movement, including many in the Indies & Egypt,  
 have in America, have made use of many words and ideas which  
 could not bear criticism. And also there are modern ideas  
 which have of these phrases and in her effort to have an such  
 as the rights of man have the history of many of the American  
 points as is in the best interest of the American people, and  
 of the world. But it is always a weakness in any movement to  
 be misled by pride and to forget history, and this point which  
 now movement in China is what we believe and must draw  
 to and, could be far stronger if we were frank and unreser-  
 ved as it concerned the fact of a recent great American  
 history, a principle, but is a great human movement,  
 a phase of the universal struggle and modern out of an historic  
 to transcend. Therefore as the new part from the content of  
 this current phase in China is real. But it is first and  
 and since it is declared as well by it own intelligence.  
 It is seen from such words, only by its ignorance of American  
 own history. One of the fairest and friendliest and best informed  
 writers on China has summarized this history: "In the history of the  
 East — could have xx where would the idea that the Chinese  
 are a doubt — for the Europeans" (Mac Kain "China as seen  
 and today on find more independence" <sup>And today on find more independence</sup>  
 Nationalism" // 73, 43-46). <sup>And today on find more independence</sup> <sup>more than in almost any other country in</sup>  
 But in spite of its fiction and confusion and several contra-  
 diction the national movement in China is real and true.  
 The Cardener developed my in my net to the presence of a

true and solid national life but some a later & complete central  
 government was to be achieved. There is no capacity of groups and  
 equipped leaders but at various times American Revolution and the  
 Japanese Revolution to succeed and at present many of the men  
 who might be such leaders either have <sup>gone</sup> <sup>for</sup> <sup>the</sup> <sup>time</sup> <sup>being</sup> <sup>to</sup> <sup>study</sup> <sup>abroad</sup>  
 and speak, being capable and having <sup>good</sup> <sup>ideas</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup>  
 are unable to do more than speak bravely and act bravely in  
 private life. The political movement is not yet sufficiently firm as  
 to give the room for public action. But the men have a  
 broken a breaking, and the great tide of life is rising and flow-  
 ing. The room in Chinese thought has focused upon the funda-  
 mental <sup>political</sup> <sup>problems</sup> of the Republic and reform of the <sup>governmental</sup> <sup>institutions</sup>  
 from top to bottom, as manifested by the impetuosity & new be-  
 lieving the end is near. The movement of the fact has opened but  
 also the day and week paper program which is shown & he can be  
 given. Apparently both China and the Western nations are deeper into  
 it in apprehensions that the great task of Chinese transformation  
 awaits and the happy and honorable completion gave her other  
 relationships can not helpfully be placed off against the matter  
 to the hindrance of each but that both parties must work out  
 cooperatively in friendship and good will. Many days this I would  
 not wonder if they want the mutual waters for their own good fishing.  
 After sunset on the 10th that the Chinese Revolution & today but few  
 are said to be about well, extremely or entirely, otherwise. One  
 after looks that the game can be played double and that the

has the force of mass and inertia, nothing else - to answer its  
 tendency and go its own way. There are the mass & the leaders.  
 who decide as a collective man. But there are many men in them  
 as the best who know the value of the greater freedom and  
 who are seeking the road, individually and collectively. The  
 evidence, the can be found in many places.

5 There are many difficulties in the way of such an adjustment and  
 on the other side, there is pride. ~~Even~~ The rights of economic moderni-  
 zation are the students of China, declaring that the change element in the  
 psychology of the present generation is pride. China, they say, develops  
 trust within the great spirit, complex two known. Thus, recall  
 the letter addressed by the Emperor Sh'ien Lung to Pope III through  
 Laot Macartney, 5th June 1817, Embassy to America: "You, Ohng",

of "open market" ("Ma Huan China's New Nationalism"  
 p. 30) And <sup>too</sup> the usual other pieces of evidence can be added to  
 this. This China has found many, that the most people of wisdom,  
 a respectable father in the Council of the Nation and a general has  
 come about know the facts and lack the education and the in-  
 fluence of the old China but in their days, in the spirit of  
 China national freedom. The general knows the value of the <sup>policy</sup>  
 education of China nation and it knows too that it has <sup>in its own day</sup> failed.  
 make the Republic as I do have a reality. National freedom and self-  
 government - which is better and consolidate themselves by an anti-  
 foreign education by which the majority get freedom & others. But  
 this kind of thing is a hindrance for the majority and failure



of the modern as modern as father (not by comparison with Chinese  
 modern standards but by comparison with). The best western ideal.  
 And the anti-forgiveness Chinese heart finds. Her anti-forgiveness is  
 the result of her forgiveness her knowledge and acceptance of western  
 ideals and their authority. But yet her forgiveness is the result  
 of her knowledge and that western side finds her answer  
 proper. And the psychologists can pursue the road also further.  
 Their analysis is interesting but the essential part is that a  
 good deal of pride and sense of superiority must be <sup>got rid of</sup> ~~lost~~  
 a both sides. One must not be surprised to hear that this has  
 been done. <sup>There fore</sup> ~~For~~ modern at least as long, this best to do two  
 find. and "Chinese psychology" is so like our own that this might  
 easily be established as a twin approach, for example between  
 Great Britain and the new Nationalist government at Chungking. And  
 could quite remove <sup>anti-forgiveness</sup> the feeling which has been brought against  
 Great Britain. Whether this would mean a reconciliation of the  
 feeling in the modern when military could have represented its  
 experience is whether it might not lead to a general evolution  
 of good feeling there and there alone would show.

6. There is a great deal that is hard to appreciate in the whole  
 anti-forgiveness movement and both will need to be said and well refer-  
 ring to political conditions (which China has in the same inevitable  
 contradictions of which I have already spoken. Perhaps the present  
 situation can only be fairly presented by a summarization of  
 opinion from all parts of China. Certainly this is the one aspect of it.

history of political conditions in missionary work. Bygone  
Machias <sup>has presented</sup> such a case in a chapter on "The Protestant  
Ch. Movement as Political Entity" which I contributed to the  
"Theme Ch. Year Book" for 1926 which appeared just as we left  
China. I have picked out sections from the statement:

[Great tracts pp. 4, 5, 8, 9]

There are few less chosen parts area than the northern mission  
also has represented communism, labor organizing and student  
opinion but an iron hand.

[p. 10, 11, 12, 14, 21 p. 23(2)]

7. Doones a later case on church ~~and~~ a careful, dispassion-  
ate and yet sympathetic study of the whole question of the relation  
of Christian missions and <sup>of</sup> Ch. to the Chinese people and  
to Chinese government and to the troubles between them; it is ne-  
cessary to refer to the question here because it enters widely, in  
the missionary situation in China and because at this point the rela-  
tion between Ch. Missions and the political situation are  
inextricable. What I am intended at a study which is attached  
that mission should not become the basis of trouble as with  
the international problem because mission should not be in-  
terfered in further a Chinese after replied that the purpose of the  
present discussion was not to involve missions in politics  
but to educate them. Probably says, the discussion of the first  
year has worked in both directions. Some of them have <sup>been</sup> helped to  
extract and some to complicate. The various nations of

... of the ... of the ... clause  
 and ... has been published in the <sup>Chinese National</sup> ...  
 Bulletin as in a separate pamphlet included as an appendix  
 to the Chinese Year Book, 1926. An ... took ...  
 this subject on Apr. 21 and Nov. 16, 1925 and then in the ...  
 of the American Foreign Mission Board, ...  
 and Jan 12-15, 1926. The whole question came again before the ...  
 ... <sup>in November 1926</sup> ... and after much discussion as to whether  
 the Council should take any action and if so what action, and after  
 many proposals had been offered the following resolution was  
 adopted "without dissent <sup>only</sup> a few members abstaining from  
 voting":

[Quote N.C.C. Bulletin, Nov. 1926 / 3, 4]

So those who listened to the discussion on this resolution ...  
 received a very fair comparison <sup>of</sup> widely diverse views, and in  
 view of the <sup>day they</sup> ... as just a statement as  
 such a group of missionaries <sup>and</sup> many nationalists <sup>and</sup> Chinese  
 ... <sup>and</sup> ... <sup>and</sup> ...  
 which, especially in governmental and commercial groups and ...  
 large number the <sup>were</sup> ... because they seem  
 to demand the immediate and unconditional removal of all the  
 treaty assessors <sup>and</sup> because they appear to ignore altogether  
 the equal necessity <sup>that</sup> ... of the far greater necessity,  
 the solution of China's internal problem as the ...  
 and the establishment of ... and just government, ...

if any  
 by them were few <sup>of any</sup> however, in the Council who though <sup>in</sup> immediate ap-  
 plication of such <sup>sent</sup> resolutions to the Chinese are <sup>immediately</sup> practical  
 but they were not prepared fully to say so. They felt, <sup>right & fairly</sup> that they  
 were standing for a fundamentally right principle and they did  
 not want to weaken this position by any qualifying words.  
 And as to the other matter they would have said that they were  
 dealing with <sup>the</sup> the question of the position of China <sup>in</sup> international re-  
 lations. These are <sup>conventional</sup> conventional issues whether or not  
 they are Chinese.

The essential fact is that these Chinese are at the head of the  
 Great Wall as well as that they view China as an equality with  
 all other nations and the thing is coming about. The immediate  
 objection is however of the Western world made it has <sup>usually</sup> usually  
 but <sup>the</sup> the Chinese having can make it his <sup>directly</sup> directly by arguing  
 an <sup>epoch</sup> epoch can have <sup>own</sup> own actual sovereignty.

From the point of view of mission the one and only essential  
 thing is the genuine recognition of the principle of religious liberty.  
 At the start of so-called toleration clauses were only that they  
 were not unequal. They were the acknowledgment of equality.  
 All other religions were free in China. Christianity was not. These  
 clauses do nothing more so far as than make what free.  
 They put Christ in China on the same basis as the L. Buddha  
 and Confucianism stand and stand in the United States.  
 The matter might have been stated respectively as it is in  
 the Treaty of <sup>between</sup> between the U.S. and China but China

"Don't take on religious liberty as a special agreement guarantee it."

at the time had no use for such a statement. Personally I do not believe it is an impairment of the nation's sovereignty to recognize the principle of religious liberty in its trade, & that it comes to be unnecessary and an act ought to be respected today in the China we establish this principle really and irrevocably in her constitution and statute law to prevent there are no such guarantees. There is no consideration of China at the present time. There have been four Conventions, 1912, 1913, 1914 and 1923 but none of them is in force and in fact we often see the guarantee supplied by comprehensive or absolute. Under the latter there, restrictions might be imposed which would curtail the rights, Don's the provision has their own conditional provision but they believe as an absolute and wholly sincere. We are known as yet the 7th article of the new Southern Point. We know may say has been to far short for religious liberty. There is at least, indeed, there have Americans but we were informed by members of the party in Canada that a meeting there had made the history, some of the more who had been known as China. It had been noted in the Exec. Com. to give by the principle of freedom of opinion. We hope that such reports may prove unimpaired as that the new Constitution will not threaten liberty at its birth. When we come away from China the situation was that the what, Southern China was an advance as to the policy of the Government and that in regard to Southern China there was no conditional guarantee whatever. At the same time there was religious freedom together with a 7th article.

of the past and been near as the broad tolerant spirit and good  
 common sense of the Chinese people. as to an ecclesiastical, their genuine  
 opposition to Christianity and the other churches and the other missionaries.  
 say, it is clear that I must be the cause, of the other churches to permit  
 to remain and I must be to give it by to secure the complete and  
 unobstructed right of religious liberty.

There is no part at which there can be no question of the right  
 as duty, of the Church to deal with political questions. There are  
 other points of which there may be doubt. as is found in  
 Chinese Church has to stand near the garden and the Church of the  
 heresy, the Church of the first time certain, the Church of every  
 order has had to face with regard to that and that is liberty  
 and freedom. There is danger that some one identifies, there two  
 questions together, that they are not coterminal but that there  
 are other considerations than the Church though which liberty must  
 freedom, but as the individual citizen or citizen, the family  
 and the state also, which from that must be made the bond,  
 it would be easy to get statements by some of the most influential  
 leaders in China, both Chinese and missionaries who show the  
 danger not what confusion of thought is leading to. of  
 course the work of the Church is not to be seen in a state of confusion  
 because that they would be right. In that case they hope for it  
 has no creation and see no destruction. but then I find this  
 find that that have been no clear definite meaning. I ought  
 to have and its members should do though I am the other

I am sure that today to I am the remainder they have do as members  
of families and as citizens of the state. And then much today in  
the new in other personalities as the principle foundation, in  
the three meditations of the "divine order of human society"

## II Social and Economic.

1. The evolution that is taking place in China is not political  
only. When Comrade Goffe came to Peking in 1922 as the envoy of  
Soviet Russia he was greeted by the representatives of fourteen nat-  
ional organizations — "people of the teachers" (Chao Hsin  
Chenai New Nationism" p. 394

This was more than four years ago. Then and then has been no  
last revolution had been in Canton. Why has this not been especially  
in view of the vast masses of poverty and dejected labor that makes  
the streets of Peking so long and sad what found as all of China  
the evidence found a very different one but very dangerous and  
unspoken about in the <sup>to Peking</sup> ~~to Peking~~ <sup>banks</sup> ~~to Peking~~ <sup>to Peking</sup> ~~to Peking~~  
see how the American Bank in the <sup>to Peking</sup> ~~to Peking~~ <sup>to Peking</sup> ~~to Peking~~  
save China from financial emergence in foreign loans:  
The American was speaking of the Chinese <sup>to Peking</sup> ~~to Peking~~ <sup>to Peking</sup> ~~to Peking~~  
Unhappy in Peking the new temporary for railway <sup>to Peking</sup> ~~to Peking~~ <sup>to Peking</sup> ~~to Peking~~  
for that of China — the Russian <sup>to Peking</sup> ~~to Peking~~ <sup>to Peking</sup> ~~to Peking~~  
(p. 396)

revolutionary  
Why has not such a social <sup>to Peking</sup> ~~to Peking~~ <sup>to Peking</sup> ~~to Peking~~  
great mass. The people are not starving but have to what they  
they are craved and how as a not as abandoned supply :

industry, to master and appreciate labor when they are here  
 there are only three or four centers of industrial factory labor. and  
 at present military authority, to include the a/ong, which is a  
 thing in the most of them. In one center what one happens of the Canton  
 thousand miles to the East and takes political and social advice of the  
 Government and goes further than it has got gone in Canton  
 and takes over the Government. Today industry has increased but  
 is not a sufficiently small extent. "In China," says Dr. Tucker & he  
 who served for a time in China as a counsel for economic investigation  
 work. "There was no cotton mill in 1891, over 2000 employees thirty  
 years later in 1921 there were 93 cotton mills and over 120,000  
 employees in all. of these 93 cotton mills, 72 were Chinese owned, 5  
 were Japanese and 16 were British." The increase in factory employment in  
 China in the same period was from

Report of the United Labor Commission to the Shanghai Municipal Council in  
 1924 gave detailed figures for all mills and factories, not cotton and  
 silk alone but including these things. male employees are  
 12 year wage, female employees are 12 year wage,  
 boys under 12 years old girls under 12

The Commission reported that in the Cotton mills it had found many  
 young children not over ten or eleven years of age. that the children  
 worked in twelve hour shifts and that in a great majority of cases  
 they had to stand the whole time they were at work. In the silk plant-  
 there the more young children not over ten who also had to work a  
 for 12 hours and had to stand for ten or twelve hours at a stretch.



"The children learn — to be remunerated" (Paper & Child Labor Commission, *High Municipal Gazette* July 19, 1921, p. 261 f.)

In the model factory "an hour or more coffee cents [about three cents gold] is — mother's wages" (*Ibid.*, p. 262). We visited one of these model factories in Shanghai and saw just such conditions. Over seen with wooden lath in their hands walked by as seen supervising the children. There is no protective legislation for laborers in China. The International Labor Office & the League of Nations adopted a convention at Ginebra in Oct 1919 governing hours of labor but this convention was expressly excluded from the operation of the League. Also we have nothing in China of these international treaties. There have been many other international conventions touching child labor and industrial and other subjects. China has not adopted any of these. In March 1923 the Peking government promulgated certain regulations in connection with labor in factories but these are procedural and not of force. Even if the new laws have no force in China to enforce them and the Commission reports that "at the present moment there is no regulation of labor in any part of China." Also that there has been regulation of the hours in Canton in the direction of to check hours of labor and to prevent overwork and duplicated employment. In Shanghai Mr. Okada, the head of the largest trust in China, employs 15,000 people, mostly Japanese, but he is in his mill the Chinese the international Chinese funds regulations and the recommendations of the Child Labor Commission and the League of Nations.

examine to report that Japan has accepted the international conditions  
 and is further than in fact both in Japan and in her factories in  
 China. It is a happy thing that the development of factory industries  
 in China has not proceeded faster. It is to be hoped that it can be  
 delayed until China is in a position to protect her people and  
 especially her children who must protection not against industry alone  
 but against their economic necessities & life in them such as  
 to make in a statement of the Chinese Cotton Textile Owners Associ-  
 ation which remarks something more than two economic necessities:  
 "In the opinion of the Association — parents of the children"  
 (Ibid. p. 265)

3. Slow as the work and in comparison with Japan and America, as  
 factory development has been, the development of Chinese national resources  
 has been even slower. Under the <sup>political and military</sup> conditions of recent years foreign  
 capital has not been welcomed as a help in China. Transportation  
 as has been increasing by costly day rate and freightment.  
 The tobacco people of <sup>the</sup> it is more difficult and expensive to  
 ship a ton of tobacco from <sup>Shantung</sup> to <sup>the</sup> than to ship it  
 and from <sup>Virginia</sup> <sup>which is visited</sup> than with a few days from <sup>the</sup> <sup>Chung</sup>  
<sup>Shing</sup> <sup>Coal</sup> <sup>mine</sup> & <sup>Shao</sup> <sup>chung</sup> in <sup>Shantung</sup> are unduly  
 contemporary projects are totally neglected. Roads are allowed to  
 decay and old wealth and to run vast areas, and the <sup>people</sup>  
 are held by military taxation. Mr. Allison went to see <sup>the</sup>  
<sup>development</sup> just as we are being China;  
 [Quoted bracket letter Nov. 12, 1926]

The only thing mentioned in this is its been almost. It's Chinese  
 resources are about as big sufficient for all her needs and to  
 supply Japan with the raw materials she must have. at any  
 point stop. The very regime under her plan in Korea and Japan  
 period he, as Mr. Dayson & the Nelson Co told me it was hoped  
 they would, within the year of the 30,000,000 bushels of rice she has  
 now to import.

There is now difference of opinion today than formerly, however,  
 as to the extent of Chinese natural resources. Mr. W. W. Young  
 former press minister, told me in Peking that Chinese govern-  
 ment has been reported that the old Pachtopen coal estimates  
 and other <sup>small</sup> ideas, Chinese mineral wealth are only the exag-  
 gerated. This is Mr. Pollock's conclusion also: "China," he says  
 "has great resources in her own power — to the United States" (What's  
 Going with China, p 42). Mr. Charles Stodger however, and Director  
 of the Division of Oriental Commerce, Station in New York University, takes  
 the more optimistic view of Chinese untapped resources. and at the  
 same time he sets forth clearly her economic backwardness: "This  
 country will have resources — of a ton" (and Mr. Stodger points  
 out that no small part of Chinese poverty is due to her want of eco-  
 nomic unity and cooperation. "Present day China is a disartic-  
 ulated — since 1911 xxx the difficulty lies in the fact —  
 Chinese can best xx this lack of space and time —  
 political instability" (Conf. Report, "American Relations with  
 China," pp 73, 71). Probably the source of the last statement

is equally true: some would say, more true. It is undeniable at least that the political and economic conditions interact

Looking at China from without & some fabric seems as yet to have been little affected. There are of course superficial changes. In all the cities and towns where we went the queues were almost entirely gone. Foodstuffs unfortunately have been little modified. The military situation appears to be rather indifferent since support of and camped soldiers in country and villages do no demonstration of it. The opinion held that has been Chinese greatest social and economic ills have come back in full force. Foreign nations have their share of guilt as many Chinese are bravely fighting against the growing evil. Mr. Koo made a noble appeal for justice and help from abroad and for strengthening a defense of China as could be made. At the Geneva Conference in Jan. 1925. But the burden of responsibility as well as responsibility is on China herself. On the report of the American Commission on the National Education of China Davis:

Opium suppression

face a hard fight

(Annual Report, Nat. Adv. Comm. of China, 1924-25, p. 52)

The de facto government in China are fastening and loosening the trade. Policy especially has been restrained somewhat & has not ventured to set up any national monopoly. Perhaps it could not; it would. But it is publicly charged that since Chinese have and all they have of history show, from when it has not to have been expected, and now has done, or something

#40, our own country, not a open handed from meeting show  
 And the Center found, in making money in  
 the open dem as quality, quality, and, more than  
 the law say, it is just a behavior in the part of the man  
 in movements in China or what hope make that make money  
 men together. And as yet when there is no public opinion in the  
 land it is in hope.

5 The social social problem, relative to family life, the death  
 of them has been the family organization. <sup>But the Chinese family and the</sup> It has also been, one  
 great area of <sup>China's</sup> weakness. The problem today is how to reduce the  
 good element of social standards and enter dependence and re-  
 sponsibility that the old collective family life supplied and escape  
 from the heavy burden which it imposed on individual and in-  
 dividual freedom. I have read Japanese a course in every  
 department of life including the life of the church. It made marriage a  
 piece of raw mechanism. It is today, combining the life out of many  
 men who have to carry an impossible load of violence and in-  
 application. One year only has not shown whether in the social bur-  
 den which has already begun the work of the modern institution  
 of the family in China can be kept behind with as many its  
modern also a how of the great things you something better can be  
 substituted.

6 In part there are questions which touch social forces beyond  
 our course in social science answers. But in part they are being  
 determined in China today in the present generation of students. In  
 "The Rising Age" for 1926 there appeared a kindly and

My paper will be called "A Wasted Generation" by

This article is a study of the place of the present day student in China in the huge revolutionary process through which <sup>the</sup> Chinese are passing. It seems to me rather that the generation would have to be looked to as a sample, a stepping stone to be trodden on between the old China with her thousands of generations, however many be needed for the purpose and those who know by this time in such a rapid transition as no more needed than of other generations. After all many generations in Europe had to perform the same duty and I may be questioned whether the present generation of students in China is any more general than the upper middle class of the future and the rather middle class of the past (as the other way around is equally true) than the present generation in Europe and America, and still more in Africa.

There can be no question of the reality of the vast social transformation represented in the students of China. The social, intellectual and moral changes taking place in them are the dawn of the old China. They would be made at the top of it here they have been since since the past three years when Chinese and foreigners alike were forced to doubt whether the student would be Chinese type or Chinese despair. When the destiny of a great nation, the most populous on earth, was being determined by boys and girls not yet out of high school or even elementary school. The dorsal Carlin Hospital gets its patients at times by children to a twelve years of age. Even now when in the main both in the north and in the south the students

are going about the real work, actually, as learning objectives as  
then must the student focus on abstract. Mr. Koo, the director  
and assistant student leader of the YMCA in China describes  
this program in a recent paper on "Educational Conditions and  
Student Life in China Today"

[First Paper S. p. 18]

There are, demands as the students, there are made on the Yab  
middle school in Chongqing in . This is the fastest path,  
however. Most of these Chinese students are honestly trying to find  
their way in a time of great bewilderment when all the old lights  
are gone out as the old order crumbles. They are too patriotic and  
they believe in ideals. They are facing the revolutionary changes  
which have suddenly and completely the social change that is  
taking place is an absolute revolution and with this, we Chinese hope  
to show how the way?

I was given an idea before the students. One is to do their work  
as students and for themselves for work and service by acquiring  
first the character and the appreciation essential to this service.  
The other is to help to form in China a new and authoritative path.  
his opinion. In spite of <sup>and of</sup> the lack of the price which is a purely  
modern revolution and general literacy and of easy means  
of intercommunication. China has not lacked public opinion and  
it granted and good power, from a far of power in summer  
when Juan that has prepared to make heavy expenses. But the  
was a notable exception. In the main China has indeed almost

any group and to get national gain & machinery for best  
 of a common public gain. The students have been studying  
 and expressing such an opinion. They have not always been merely  
 passive and in the case of the tragic shooting of the student in Peking  
 in the summer of 1922 by the Chinese troops they were

manipulated and betrayed by a rascal who has served both China  
 and Communism and who showed the sincerity & his patriot-  
 ism by <sup>and the quality of his anti-foreign zeal</sup> abandoning the student when he had murdered and  
 taking refuge under the shelter of the foreign legation. And this  
 has proved for Mr. Stearns' frank words that the annual meeting of the  
 Chinese Social and Political Science Association in Peking in Dec 1922.

[Quote brackets Stearns "China" p. 6.7]

Any adequate consideration of Chinese present social changes  
 and progress, as each other aspect of China, a report to have  
 and even then the result would be simply a sequence of judgments  
 to must apply to add here no other qualification from Mr. Stearns  
 of his a year later to another company of Chinese students:

[Quote brackets Stearns p. 19]

I have had well informed views in China respect the conditions  
 but I am content to pass on from the consideration of the same from  
 at work and then under of a careful and just minded observer  
 and with the indisputable material, both what they contain -

III Religious and Intellectual.

1. at the present time the development of public education in China  
 is interrupted. In Peking <sup>partially</sup> with government intervention are closed



and the teacher kept out salaries many months in arrears. It  
 was tragic to see the great university which had been a center of  
 new intellectual life for the West & China empty, its students  
 gone and its faculty scattered. In some other schools with the mili-  
 tary government a local administration was provided for & for  
 schools. South-Eastern University at Hankow was full of students  
 that the apparent president who had really created it had been  
 driven out & compelled to give a sealed promise never to return  
 to his post. In Peking the university which occupied magnificent  
 grounds on the edge of the old Forbidden City had been closed. Some  
 said for more efficient & educational organization; others that it ought  
 to be turned into a government property and a model; others that it  
 might be saved from such a fate; and others on the same grounds  
 known. (Oct 30, 1926) that it might be made a proper day  
 school for the Chinese show a <sup>University at Moscow</sup> University at Moscow to which in  
 October 1925, 120 students, including girls, had gone from differ-  
 ent parts of China. Many private institutions had sprung up, some  
 excellent and others not. In general the educational standards  
 in one's private education deteriorated - a lot of rote & inter-  
 rupted growth. And the return of a few and residence of over 4  
 thousand. The development of public education was to be resumed on  
 a scale unprecedented in history. Meanwhile the mission schools  
 that I saw feared in 1925 might have to be closed, have  
 been <sup>filled</sup> crowded and students they have provided the best educa-  
 tion available in China and they have maintained discipline as

{ Behind these things perhaps what he wishes to do in China, but 175  
to report at the end of the year to the President of the U.S. has had met  
with the rationalistic tradition in the government schools, etc. & that you  
the government schools and that other private schools how that and  
them appear has not found that their teachers have left much on  
the case of many government institutions.

2. The attitude of government education and its leaders toward  
philosophical and religious problems is rationalistic. "The Chinese  
mind" under the influence of thought which is day excellent work  
in translation of Chinese and English thought and in the study of  
Chinese philosophy and literature, "in Chinese toward modern  
current thought" ("Philosophical & Religious Thought in China", in  
China Obs. Jan. Book, 1926, p. 457) This rationalistic attitude de-  
termines not only the chief educational aims in Chinese public edu-  
cation, but also, Mrs. Koo thinks, the attitude of students to religion  
and ethics: "The great majority — religion today" (Paper 5, 20)

3. This strength of the rationalistic view, however, does not mean  
Confucianism. Whether it is not the general tendency of Confucianism is  
rationalistic and agnostic, and the case is equal on both sides.  
There is general testimony and abundant evidence that the influence of  
Confucianism is waning. The beautiful temples are falling into ruin  
as indeed they have done before when they were mentioned built years  
before the time of Confucius. One seen address quoted in  
The magazine and sleeping even in the niches for about 10 years  
before have been removed. "No report comes from any part of China"  
as Dr. Reed, "Concerning efforts to revive Confucianism. Not as to po-  
litical ideas are being discarded, but its underlying features  
have been eliminated to a large extent." Confucianism a new system

Dr. H. H. H. of the National University of China has described this new rationalistic  
view in its relation to Christianity: L. J. The Review Feb 26, p. 94.7

126 - Classical scholarship also in diminishing and museum colleges  
have a part to play, the impulse to seek to act in some way

of which is a beautiful end. What is remarkable is that its ethical  
ideal, as applied to the individual, to the family to society and to  
politics is also disappearing.

But if Confucianism is a diminishing power in China and  
sure to dwindle further and further as it has done in Japan, there  
is diversity of testimony with regard to Buddhism. In many places  
the Buddhist and Taoist temples have been neglected or destroyed. In  
many cities or churches in vain search for the old familiar objects  
of devotion & hence and still the same temples the images and  
some of their art objects are hopelessly mixed up in all sorts  
of things and the temples are to a certain extent neglected. In Canton there has  
been wholesale confiscation. From Hanan also we have reports  
of temples <sup>at Canton</sup> underground Temples whose own figures are  
what have in them riders high in the Buddhist temple  
and as in many cases are kept and used as temples at Peking  
in Hankow and Peking - in Hangchow. Near the former was  
a new building like a museum school for the study and religious  
teaching for Buddhist lay men and there are Chinese prints well  
known both in Buddhism and in China. At the  
temple in Hangchow there was a modern apartment with its school  
run on the Dalton plan and a copy of Buddhist understand  
in charge who insisted on our carrying away as a re-  
minder a handsome book about the apartment and had a  
rarity from the 5th priest when he would reside. <sup>I think the</sup> highest  
testimony we receive based on the personal knowledge of

the evidence was adverse to the idea of any extensive removal  
of Buddhism. The best of us then returned with the richest  
knowledge obtained here that there was any great removal, tho'  
to know there was some was probably to avoid not differ greatly  
from the Mullicent view which I judge would be the general  
opinion: "There was no evidence — has been traced".  
(The China Club Year book 1926, p 458)

Buddhism has no national organization in China. In this  
respect it is unopposed in comparison with the Protestant  
denominations or with the Roman Catholic Church. Each bud-  
dhist temple is a law to itself. How however many of the temples  
of value in general and men like Tai Hsing of the Buddhist College  
at Peking are exerting a radical and unifying influence.  
There are many learned Buddhist men also in public life who  
represent a growing feeling beyond the boundaries of any temple  
of China. A group of these men are typical of this group. The  
brother of great ability and high spirit near his court reading "Amida  
Buddha" and he himself in his life the highest qualities of char-  
acter. He is neither monk nor priest. He is a man of high standing  
to its deepest heart, but no one dares to speak knowing that  
they would meet the same fate. Whatever religious temples there  
are in China do not hold many of the same kind.

Another interesting development in Chinese religious life  
is the growth of Syncretistic movements. Mr. Jernison has  
done a chapter on the Ku an an movement & on the same

promoting younger American to look the best account which  
 has appeared of the founder in two articles in the Journal of  
 Religion Sept and Nov 1925. On Society the Dong Shen Shu a  
 "United Fuduan Society" seeks to combine the three religions of  
 China - Confucianism, Taoism and Buddhism; two Societies, the  
 Wen Shen Shu a "Apprehension of Fuduan Society" and the Tao  
 Yuan a Confucian, Tao, the Tao being "the great way, the source of  
 all things," ~~and~~ add Mohammedanism and Christianity to the  
 three Chinese religions; another Society, the Liu Shen Chen Tao  
 Dong & Shui, a Lesser Paper Union Three Tao Society, adds Judaic-  
 ism; and two other Societies of no large membership ~~which seek~~  
 to combine all religions. Does this movement as a whole  
 represent the present confusion and the charac-  
 teristic <sup>Confucianism or</sup> compromise of the Chinese mind. We visited the head-  
 quarters of the Tao Yuan at Shanghai when I organized. A  
 hospitable attendant explained all things to us, the planchette  
 boards before the Shrine and the tablets of the four religions,  
 and showed me photographs somewhat difficult to make out on  
 glass photographic plates of the founders of the four religions  
 and of the Shrine, all secured by the simple device of aiming  
 the camera at the sky. We saw also in the streets of Sianan  
 on the way to the Temple of the Thousand Buddhas overlooking the  
 great plain and the numerous Grandways of the Yellow River,  
 the Tao Yuan's platform where some children and adults from  
 his faith were making match boxes. Their numbers were

for however, Bagan, explained the independence, from it for  
 now independent to him upon the statute. At the dawn of the year  
 half in it only was a subscription those bearing the inscription, on  
 Chinese and on English "Reverendy One for Charles de Amis"  
 that might be an appropriate title for some books museum among  
 treasures. These monuments so significant & human need that  
 are not be despised and some who are not specimens and  
 also of the complete lack of any anti-Chinese feeling.

As to the <sup>as political</sup> sense and of man content to be in studying the  
 present subject, I would like to think that to engage with the two  
 modern and extent of <sup>the</sup> anti-Chinese feeling. There has always been, for  
 the century at least, some form of Chinese about 1724 presenting  
 itself. The whole of the empire and Confucius the property of the  
 Roman Catholic Church, an anti-Chinese feeling. but it has been and is  
 difficult to determine how far this feeling is only a part of  
 Chinese anti-foreign feeling and how far it has occurred of  
 how far to put it simply, anti-foreignism is anti-Chinese. and  
 how far anti-Chinese is merely anti-foreignism. There is also  
 the further question as to the real extent of the alleged anti-Chinese  
 feeling. of course.

There is anti-foreign feeling in China. Do in there in the West.  
 Political parties have national opinion, which has arisen in  
 it. There has been and is feeling against the order in Euro-  
 pean and Latin Americans and this feeling extends into political,  
 legal and religious. There is complete explanation for such



as just and how far they are. This cannot be attempted here  
 All that is appropriate a message in this report is to recall  
 the extent and character of the anti-Chr. movement a year ago  
 the discourse which it gave for days and which once given for  
 it and then to show <sup>how</sup> ~~has~~ become for an American understanding  
 the Quezaltenango message & the National Chr. Council in Dec.  
 1925 just one year ago 20 years in compact terms the situation  
 at that time:

[Brockett Bulletin, II N.C.C. Dec 25, p 1, 2]

This was a considerable Chr. movement & the answer and  
 trust men in Christ. Dr. C. Y. Chene. What justification did the  
 movement find for itself? A partial answer is found in  
 the resolutions of the South Annual Conference & the National Student  
 Union held in Feb 1925:

[Brockett Paper R]

It is hard to appraise the <sup>value</sup> of ~~value~~ of fiction and of sermons in  
 these resolutions. They indicate the dominion of the mind & young  
 men of political complexion and the history of discussion. The  
 dominion in these present in connection with present mis-  
 leading problems.

Another statement, <sup>from the declaration of the Anti-Chr. Alliance</sup> ~~introduces~~ the economic indictment. Again it  
 is hard to appraise its moral and intellectual integrity, though  
 it must be given the full benefit of the doubt.

[Great Paper Q Brockett] <sup>On Jan 5, 1926, the Anti-Chr. Alliance</sup> ~~introduces~~ the economic indictment <sup>the moral indictment (C.C. Brockett, p 57)</sup>

Mr. Koo stated more fully the grounds of the indictment. <sup>the</sup> ~~the~~   
 Great Brockett



a statement of a year ago:

[Branches of the Communist International since Sept. 5, 1915 / 2]

(1) One lesson from this anti-Chinese movement is to be drawn from its almost entire subside. The <sup>epidemic</sup> ~~epidemic~~ of 1915 disappeared in 1926: partly because military control repressed them, partly because the students knew that this was a fiasco; partly because it became apparent to many that Chinese who put their own interests at risk, partly because a sword of discontent of our helplessness spread over China; partly for other reasons. <sup>(insert 1/192)</sup> In no known studies I have supposed as to its end form. No doubt it will be already happening in Dzechuan and Hunan. A Shanghai paper published in the winter a copy of a cartoon in circulation in Dzechuan representing a missionary seated at a table eating from a plate containing the brains, bones & Chinese people and holding by a leash a dog representing the Chinese whom he was punishing by attacking a man representing the Chinese people. Above was the inscription: "Strike and kill the cruel dog to death." And a caption: "The poor Chinese child is simply malicious. No one knows it could honestly serve such a placard. There is no hope for justice in China which will do this. It is part of the propaganda springing from Chinese self-deceiving consideration of his position in purely political terms and in terms also of his external political relationships. The following letter from Hunan, dated Changsha Nov. 2, 1926, ~~with~~ <sup>is</sup> the ~~last~~ <sup>last</sup> end as last

the left China's condition under the Kuomintang. This was the  
last word, though not the last - for other reports came confirming  
the story. The Overseas Chinese population has been forced with  
hardly any attempt to march down the street screaming that  
China is not as we reported to do:

[Quote letter J. A. O. Gallenberg Nov 2 '26]

The worse times than 1925 may come. But if they come they  
will go again. Many a man has broken in China in the past.  
The Church has been crushed out in modern past nations. But it comes  
back again. It will not die out of China. The Chinese are a nation  
of human people. It is in <sup>the nature of the world</sup> that the Chinese must not  
be <sup>made</sup> as an end in China it is to be expected that they are  
not the end what they are near in the beginning.

(B) This anti-Chinese movement is both good and evil. It is good as  
in creating a living concern whether this concern springs from true  
falsely criticism of China. It is a stimulus to the truth and  
the King Chen at the Conference on "The Church in China Today" held  
at Moscow in Jan. 1926 "The Anti-Chinese Movement".

[Quote Hooker p. 22]

It is good also in that it reacts on modern civilization, Christianity,  
as the history of the past <sup>condition</sup> in China and in Chinese rela-  
tion and it must go in so far as when it is the modern  
which it reacts on the Christian reaction in China embody an  
intellectual and partial divergence of the contemporary complex of  
China as of the relations of the West to China. This is a condition

that it is hard to do what an able patriotic spirit in  
 China ought to be done for not being what, but not being  
 they what, from the other side in view as our own, things do  
 an certain way punishment. There has been good and bad  
 both in both sides in between China and the West in nothing  
 to the point for that a religious or reservation. The  
 only road of hope and peace is in the good will and understanding  
 and in very confidence on each side to the established standards of  
 truth and righteousness. So far as mission and the other  
 church in China as immediately concerned, ~~the~~ Russian and  
 as a church, the anti-~~the~~ movement was do good good of it  
 back then to the present and somewhat exception of the ~~the~~ 8th  
 the Testament and the presentation of those scriptures with love  
 and <sup>and Christian</sup> power to the whole Chinese people.

In (2) thinking the idea back to the anti-~~the~~ movement how some  
 tolerable hearing on some of the main questions which arose before  
 the Evaluation conference. And on the question of the Chinese Church.  
 He wishes that the American to foreign financial dependence so  
 vigorously expressed in the anti-~~the~~ movement might be  
 met by the complete economic independence and self support at least  
 in all its <sup>comprehensive</sup> ~~church work~~ and <sup>and</sup> personal maintenance, of the Chinese  
 Church. And also that the Church might take up and exercise the  
 complete autonomy which is possessed and assume the actual  
 continuing and creative responsibility for the work. This would be  
 the straightest and most convenient means to any change

of compliance is "adaptation" and "improvement". And secondly it  
will be necessary to reveal the declared purpose & the force in this  
and other areas as disclosed in the following & the entire China  
movement with regard to Chinese schools.

5. Of many other movements in the intellectual life of China  
closely related to the interests of religion and, in consequence of this,  
only one can be mentioned, namely the work of the <sup>at present</sup> new  
national language. From these three regional experiences and studies  
it is to be seen, indeed, that in China we demand of the lan-  
guage which China differs from the kind of one spoken language.  
It is the 1st Mandarin is spoken over most of the country but there  
are great populations in the lower Yangtze valley and in southern  
China which do not speak it and a new obscure system and system  
Mandarin is not the same Mandarin, even in Mandarin. At the  
meeting of the 1st National Chinese Council the new Chinese who could not under-  
stand other Chinese. In <sup>some</sup> cases missionaries had to interpret  
for them. There are other national bodies including Chinese which  
find English has declined and must be replaced by modern spoken  
communication. It is the 1st there are no national schools to not have any  
distinct national language other than. We distinguished a death  
language as the limited data but it is clear the Chinese must have  
the one that the whole nation must have a standardizing Man-  
darin as some multiplication of it. However, it is to be  
in the schools, government, business and press, in the Mandarin  
area. The new vernacular style of writing also known as pic-

China will seem as a unifying intellectual bond. The western reader can find an excellent illustration of what is being written in this new colloquial literature as may judge of its character so far as a possible thought handbook, in "The True Story of Ah Q" by Lu Hsiang-shan which is by Professor Henry C. S. Lewis in *Harvard College* and is one of the best dramatic works in China. Ah Q, as a sort of Chinese rural Don Quixote. Chang Shih Chao, a vigorous literary revolutionary, has sought to roll back the tides of Chinese intellectual development but in vain. China is crossing through the throes of a true revolution to acquire the instrumental means for her unifying experience. Simultaneously in this great world of China the hammer of time are beating out a common nationality, a common language and a common life.

This outline of the present political and intellectual environment of revolution at the Ch'ing Court in China makes no pretense to be adequate or authoritative. I would say again what I said at the outset that no one adequate or authoritative statement can be made. One of the most discerning critics in China begins his last volume with the words: "Not since — no contradiction result" (This is the Chinese New Nationalism). ~~But~~ Mr. Mao T'ai has a far clearer point than this <sup>is</sup> that a statement is merely a prediction of and any superficial expectation. I think say that the statement which I have made would be confirmed or proved by any one who has fairly to be chosen at so at the same time with the eye of a beholder in

Chin. mission, a fair minded Canton merchant or diplomat  
and a Chinese patriot.

I can, however, supplement and correct or confirm this view  
by regarding some of the interesting and as yet unexplored  
and groups in China; for a series of personal interviews with in-  
dividual Chinese or small groups of Chinese all the way from Peking  
to Canton, <sup>and</sup> I can do the diplomatic view point as far as I can represent  
it, the newspaper man's view point and the view <sup>point</sup> of the business man.

- |                               |          |           |
|-------------------------------|----------|-----------|
| W. W. Yen                     | Mayer    |           |
| S. Dao                        | Mason    |           |
| C. H. Wang                    | Handley  | S. Murphy |
| J. D. Lloyd                   | Dobolsky |           |
| Lee in Canton on Hahn, Counts |          |           |
| Pi-hu front                   | Kano     |           |
| R. H. Fuller how to Peking    | Okada    |           |
| Lunch in Canton               | Sakamoto |           |
| Dengchen Empress              |          |           |
| Y. H. Chen                    |          |           |
| Yui, other, Mai               |          |           |

It was in the midst of this environment that the Ecumenical Conference was held. We very truly realized the conditions were actually insupportable and we on each day, what was the permanent and what the transitory elements as how soon the whole situation might be completely altered and a new situation render apparent. It is actually, indeed, such that the Conference was saying and doing. At the same time we are grateful for the opportunity of the Conference, for the measure of order and peace that made them possible without interference from the military movement or the political breakdown of transportation and for the spirit of confidence and brotherly reasonableness on the part of both mission and church. I have never been in Conference when there was more fairness, openness of mind, consideration for others or common effort to find the right way. The Chinese members were not grasping at control as the missionaries were not desiring to retain it. The only problem was how the work could be most effectively and speedily done how real responsibilities could be assumed by the Church and how church and mission could cooperate in the most harmonious and fruitful way. This problem was apparently difficult as we shall see, to find many outside to it was some specific and some interesting and it is international & cross and I think desirable that it should be with the great problems of China's new life and nationalization. The lines of duty, however, from a religious & Christian for the anti-forgiveness feeling or anti-mission feeling in the Church. The Church has no doubt its conception

of failures on the part of the Mission on the Mission team on the part of the Church but they entered into the Conference only in the way as in the temper that I have right and necessary that they should.

Now  
Some of the distinctive characteristics of the problem of relationships are of the work of the Church and Mission should be indicated. This can be done briefly by recalling ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> of Dr. Patterson, Chairman of the Church Council of the Presbyterian Mission at its meeting in August 1935: in which he reports both things desirable and for me worthy and to show the part to be done.

[Brochure <sup>h. 185</sup> Church Council Bulletin, Sept 2 1935]

Again it is worth what to find out how much in our former statement, including the report, taken to come from the contemporary conditions. At the time the Executive Express was held Dr. Patton could have wholly recast the statement, keeping its substance but altering its tone from the simple reason that the whole tone of the statement and of the Church itself in its relations to the Mission has also altered.

At the same time that Dr. Patton recast the statement he outlined the special question which calls for attention and which demands a change, the deliberate re-reading and re-consideration of all work of the Mission is a series of unhurried and unhindered conferences:

[Quote brackets pp 189-192. 9th ed.]



The Evaluation Conference took up all these questions, and  
 first and foremost, it was in the happy atmosphere of accord  
 and agreement, and not the position only but many other ad-  
 vanced questions and the central and fundamental position; per-  
 haps different to answers of the real character and influence of the  
 Church out of our real character and influence as missionaries.  
 After we had visited a number of stations including our strongest  
 station in Mandary and conferred with many people of Chi-  
 nese origin, and of missionaries, I made down proposals to  
 the Indian Conference from these questions:

1. What is the actual status of the Chinese Church? Historically,  
 it is absolutely autonomous and free but how far in the exercise of  
 the freedom has it fulfilled a duty in giving homes & property  
 the true ideal of an independent, national Church? To this end  
 has had and must spend, can its membership be multiplied  
 and its day support hastened?

2. What plan & relationship between Church and Mission as  
 Church and missionaries are best promote the home and admini-  
 strative autonomy, the real responsibility and day dependence  
 of the Church

3. For what parts of the work is the Church now able to assume  
 full responsibility, without aid from Canada and for what parts  
 will aid, considering first the work already undertaken  
 and under way, and second, the rest work not yet done  
 which must be undertaken? What aid is still necessary

How can it be given in such a way as to increase the sense of responsibility, and the actual assumption of personal responsibility by the Church in China and other responsible persons elsewhere - one is disappointed for the Church in America how can its interest and progress be retained?

4. What are the definite things which the Church ought now to do, and to do better, to promote the efficiency of the work and the work, which is our common aim in such studies areas and to such definite needed forms of work? And what are the corresponding definite things which the Mission ought now to do? And what things can best be done, for their own sake and for the Church's sake, by co-operation or merged efforts of Church and Mission and what by separate or supplementary action?

5. How can we secure the enlargement of the church, personal, evangelistic impact of our home - Chinese Church and foreign missionaries - or other kindred home with a view to increasing their to Christ and His Church?

6. How can the Church fulfill its general social and individual duty and at the same time develop in her and yet have done the social service and expression of Christ, in a more adequate nature of individual Christian home and of Christian home, and local cooperation and commensuration?

These are not easy or comfortable questions. Frequently the Conference stepped away from them, and some of them were left unanswered.

The three regional conferences represented extremely very diverse  
 in many respects and different stages in the development of the Church  
 and mission problems. I think it can be hard to describe  
 these briefly, then to report without comment the findings of each  
 conference and then to describe and report the findings of the  
 final general conference in Harbin and then to deal with the  
 main questions and to make any necessary explanation or  
 comments.

The Szechwan Conference embraced the North China and Manchuria  
 Missions. The two missions were founded at about the same time.  
 Dingschow and Ching Station were established in Szechwan in 1861 and 1862  
 and Peking in 1863. For various reasons, the larger and more prosperous  
 population, the greater body of missionaries and students of the  
 the Szechwan Mission has far outgrown the North China and amounts  
 now about 2/3 of our work in China. The British field alone  
 has <sup>and</sup> largest field in China, has nearly three times the number of com-  
 mune centers of the North China Mission. It, too, felt the blow of the  
 Boxer Rebellion but not so severely as Peking or Pootung, for as at  
 present its larger number about the <sup>delta</sup> and because more deeply  
 in the North China Mission the churches with the judicious exception  
 of Pootung are all financially dependent on the Mission. The Man-  
 churia is our largest body of self dependent work which can be  
 accepted. In North China there are but a few Chinese leaders. In  
 Manchuria there is a large and capable body of them. The North China  
 Synod favors the union of the Pootung Church and the Szechwan Church.

of China, including all Protestant & Reformed bodies. The Conference included all the United Brethren. The Shanghai Conference was decided: The problem of <sup>the delegates</sup> unified training of the members has become much more difficult here than in the Clubs of South & China. The Chinese elected in the Shanghai Conference were very strong and loyal. There were present in all 13 Chinese delegates and 35 foreign missionaries. The preliminary Chinese Conference was attended by thirty delegates and it was the proposal brought forward from the Conference that was made the basis of the discussion of the problem of cooperation.

The Shanghai Conference did not know the linguistic needs of Taiwan. It had to include not Mandarin only but the three local dialects of Shanghai, Ningpo and Soochow. And the situation of these missions reported in the Conference, namely United China, Kwang An and Formosa <sup>for</sup> under various conditions and circumstances than that of Shanghai. Nevertheless there was the idea of a common zone and experience and of a harmonized mind here than in the North. There also the Chinese delegate began with a separate Conference from which a very simple but very considerable proposal was brought in, <sup>and</sup> and after long discussion with practically complete acceptance. Both here and at Taiwan the Chinese delegate came on from the Protestantian Church. At the conclusion of the work here noted however, it enters the united Chinese <sup>with the exception of the people of the Kingdom of the island of Formosa. This mission is held in China.</sup> The problem in Formosa is an <sup>and</sup> and the <sup>mission</sup> of the Republic of China in the U.S. and the problem of Formosa

the Church giving from

Wheaton and Hawthorne included on our list, the Southern Baptist  
Work. At Hawthorne, the Chinese delegate numbered 12 and the  
Missionary 41

The Southern Conference at Canton embraced the two Missions,  
Wheaton, South China and Hawaiian. After there was an all day  
of Central China with at <sup>least</sup> its suspension of place, Canton  
to Hawaiian and the interests of Kwang-tung etc. The latter part  
regarding a very important resolution from Canton. The Chinese  
should have been present at the Executive Com. of the Korean  
Missions Council, the Church of Christ, which is an organic union  
of the churches planted by the various Protestant Agencies and  
United Brethren bodies in the province of Kwang-tung. The papers  
typed before the Canton Conference were the plan already drawn  
and published by this Council. They were presented by a delegate  
from the Exec. Com. headed by Mr. Lane, the Com's most important  
Sunday, and embracing a number of capable G. L. men and women,  
or <sup>had</sup> <sup>been</sup> members of our former Protestant churches. This delegation  
and with the whole Conference and also act in full regard to  
with the Council in Resolution. In this Conference the Church <sup>is</sup> <sup>now</sup>  
speaking was a whole, the dependent Church consisting of nine  
thousand members in a province, over 200 preaching places,  
which was bounded as follows, ~~was~~ <sup>was</sup> organized churches. With  
that, of these independent of outside aid. All our Protestant  
Church in Canton were merged in this Church of Christ so that  
the problem of cooperation took to a somewhat different form

as yet as

from the fact that the problem <sup>was one of</sup> simpler dimensions and  
 character. In other respects also, especially in the structural  
 problems the Carter Conference was faced with great uncertainties,  
 and was driven back to seek for fundamental principles with  
 some time that I considered as just experience. No one  
 could escape feeling in each conference that the Church and the Museum  
 face great uncertainties. The fact that especially in Carter  
 a very good second business heads were present but also in some  
 Conference especially in fact the sincere desire of the Chinese Church  
 for a democracy led for an increased cooperation and for the de-  
 velopment of plans that would advance the Chh. cause in China.  
 In this our democracy & judgment is the plan and method that  
 has no degree & spent as <sup>the reader may see</sup> ~~an~~ <sup>of</sup> ~~the~~ <sup>interest</sup>

Isian Conference Findings Oct 13, 1926

1. This report should make available to all the members and  
 persons for future record the report made to the Conference from  
 the preceding Chinese Conference as follows:

[Paper entitled "Isian Comment" Brackets  
 pp. 3-4, 5-6.]

2. The following were the final <sup>Isian</sup> Conference findings  
 [Paper P]

#

It was clearly stated at each Conference by Mr. Smith as Chairman of the Chinese  
 Council and of the Conference that the ~~findings~~ <sup>findings</sup> of these Regional Conferences were not final or  
 Chinese advice at all but were simply recommendations to the General Conference in the  
 the reader may accordingly, if he desires, pass over them to page 11 of the  
 of General Reference and the subsequent discussion of the main issues.

<sup>st</sup>  
Nanking Conference Handings. O.S. 25-30, 1926

1. The Chinese delegate presented the following statement  
[ Paper O ]

2. The following were the joint Nanking Conference Handings  
[ Paper N ]

The names & committee organization of each conference was to be printed in  
Canton Conference <sup>Handings</sup>. Nov. 5-12, 1926 Appendix E

1. In the joint session at Canton with the Exec. Com. of the Western  
Divisional Council of the Church of Christ in China there were  
present the following statements were made to the Chinese, the first by  
Mr. Y. D. Lee, vice chairman of the Committee on the published  
Handings in Canton, & Rev. Ke. ong Lao Tsen, Chairman, and pastor  
of the <sup>former</sup> Baptist Church in Canton and by Mr. Tsen, past.  
of the Council and also teacher in the Union Theological Sem-  
inary. These statements were so informing both as to the action  
which the Council is taking and as to the fact that I wished an  
abbreviated strength of her report of them made by Mrs. Huggert  
& Nanking was then present and I mention it in that des-  
her report of my reply:

[ Paper L ]

The definite proposals of the Divisional Council had already  
in form for some time and had been before the <sup>past</sup> Mission and  
the Board but action had been delayed pending the Executive  
Conference. These proposals which appear to have originated  
with the Mission in South China and had been

The Chinese Church but which had been given long consideration in many gatherings and has finally adopted by the American Council was as follows:

[ Paper K ]

In Appendix D are to found the revised Constitution of the Hong Kong District Council of the Church of Christ in China and in Appendix E the Report of its Board of Missions

2. The following were the final Carter Conference Findings:

[ Paper J ]

These findings have been printed here in full because they represent the earnest work of the Chinese and missionary groups who labored over them, because they contain suggestions and judgment and policy which ought to be studied by all the missionaries of the Church in China and because they should be kept in such a permanent and available record as this for future reference. They are valuable documents in our mission, history. I only wish it were possible to print out the report of the London Conference of Chinese and missionaries in preparation for the <sup>London</sup> Conference and the London Conference alongside of our 11 and 12 South China Mission which were presented at Carter. (Insert pp. 1-191)



1926

The Final General Conference, Shanghai, Nov. 18 - Dec. 3, 1926  
 The findings of this Conference have been presented separately to  
 the Board and the China Mission in printed form as  
 it is understood, I think, that now the findings are con-  
 siderably adopted and they have been approved with the  
 present as is included form to the Board. They are included  
 here, however, partly to make this record complete and partly be-  
 cause they are important for the incoming comment and dis-  
 cussion:

[Insert The Findings. Paper I]

## I The Church and the Mission

The primary and central question in the Conference and in mission work in China is the position of Church and Mission relations. Perhaps too much primary and central but in the present circumstances of both Church and Mission this is inevitable. These elements enter into the problem, the national, the international and the personal.

The national element enters on both sides. The mission is a foreign mission and the Church is a national Church. Nothing can alter this fact. There is of course a true sense in which Christianity is international but the organized Chh. Church is not international. The Church of Rome seeks to be such and also super national but the Protestant Churches have rejected that ideal. Some of them, as we shall see, have made up their minds and sought to achieve a universal character but even they have had to recognize their international as well as their national character. The Church in each nation can not but partake of the life and temper of the nation. It would be lamentable if it did not show it as a living part of it and a living national power within it. Part of the difficulty of the situation in China has been that the Church was charged with being an un-national and foreign agency. Churches were denounced as the "stealer of foreigners", "running" "loose of Capitalism" a "superstition" In relation to Christians were charged as they came out of Church and labels bearing such titles as they were placed on their garments. It has been both national and selfish that the Church should draw away and seek to escape from such

accusations. In fact they were true, both avowedly and unavowedly true. Avowedly true in that the Churches did represent a religious force outside that was not national nor yet naturalized in China but that China needed and that they did embody a universal interest and fellowship. In this respect the same reproach which attacked, I suppose lay against medicine and surgery and dentistry, and also the sciences and commerce of the West. There is no escape from this reproach. No Churches would simply live & die and naturalize wholly in China and by China - excepting their own, but by Americanizing China. But the accusations were also wholly true. Some Churches, those not the Presbyterian were really the projectors into China & other national churches and the same forms ecclesiastical authorities in these Churches were to be found in other countries. But apart from the technical relationship which probably were little known a considerable credit to them, the Churches too much bore a foreign stamp. They were dependent largely on foreign assistance. Their architecture was foreign, that this is a much overworked charge, since the West and most extensive importation of foreign architecture are not those of the Churches as the Mission and of other agencies and of the Chinese themselves. But chiefly they were identified with foreigners and with the Mission which were manifestly foreign. The vast number of students & colleges, schools and hospitals and even the superintendence of hospitals <sup>work</sup> had a demand to be made to support and control of foreign agents and agencies. No boundaries

& their aims had not been recognized in China and  
 discommendation had been made between missionaries and  
 other foreigners. Had not these circumstances had been introduced  
 to the churches between China and other nations. These provisions  
 may have been just and future judgment may amply vindicate  
 them. As they have been done and their true consequences  
 may long condemn them. In either case the implicated Church  
 and the other Church to maintain from about 2 new national  
 spirit in China and other nations. As they with the same  
 national character of the Church can alter the fact that it is made up  
 of men in each nation who are citizens of that nation as well  
 as members of the Church and who are the same person in each case  
 we can not alter the fact that the idea and constitution of the Church  
 of God, from the persons who compose it, is national as well as inter-  
 national. And it is neither to be wondered at nor deplored that in  
 the present situation the Chinese Church has sought to vindicate its  
 dog and to save and breed its influence by taking a strong <sup>perhaps extreme</sup> national  
 position. Those who object might not recall the history of the American  
 Church in the Revolutionary <sup>period</sup> ~~time~~ and to speak of more modern times  
 of a time <sup>in new years</sup> this respect of the Church to national sentiment, <sup>has gone</sup> and the  
 extremes we can only testify that in the Evaluation Conference  
 from Iowa to London we found only a thoroughly reasonable expression  
 of it. The Chinese Chr. leaders had exactly the same spirit and the same  
 look to them as the Missionaries. The only question was as to what  
 means or plans would best serve their ends and whether

Some of the means or plans proposed might delay or even prevent these ends.

And the national element enters also on the side of the Mission in its name and character foreign, and it can not be other wise, except by ceasing to be such. The members come from a foreign land and are frequently <sup>visiting</sup> ~~residing~~ at I and on the last annual conference I to remain. They do their best to learn the language but few ever master it sufficiently to acquire the independence of character of naturalization. They live and dress as foreigners. That this is demoralizing, significant, as increasing numbers of them are doing the same. They are foreign citizens and they cannot desert their foreign political allegiance and relationship except by legal process of naturalization. They support the Mission as in fact they have come from abroad.

Having in mind then this national element the question of relations between Mission and Church involves this issue, Shall the national character of either Church or Mission be preserved? Shall they be preserved together? Or if one is to be preserved which shall it be? What is the true complexion of the character and functions of each? What are their aims? And relations ~~are~~ must in need with the two churches <sup>of each</sup> and will best enable it to fulfill its functions. Days were spent on the discussion of these questions in the Evaluation Conference and a stenographic sketch of the discussion in the two Regional Conferences and the consideration of both these and similar questions is available for the use of the Board and its officers. The

same question were dealt with at the last Gen Conference & deliberated  
 upon at the American col Branta in 192 and have been  
 fully treated in reports & paper deliberations. The great part of the  
 literature & mission and mission conference for the past thirty  
 years & reports and the same directions. I shall try to show  
 how deeply and sincerely the conviction which was expressed at  
 the Conference and which was confirmed by what we saw in China  
 and which represent the traditional policy of our Board, ~~at~~  
 A One 2nd 5th Church

rest on the one ideal of the Church. The Board named ~~democratic~~  
 this ideal in the term - born but indecipherable word "self propa-  
 gating, self supporting and self governing." Some make a point of  
 a logical or chronological order in the phrase but there should be  
 an element of each in every church from the beginning and the fact  
 fact is that self propagation which should be actually the central  
 characteristic in the heart of the three ideal and to be fully realized  
 in any church, East or West. The missionary policy of our Church  
 has sought to set up the new churches on the mission field in full  
 self-reliant self government from the beginning. The Church in China  
 long ago entered into this full self-reliant and autonomy. I doubt  
 if they have ever known of anything else than in the early years  
 when the protestants were still nominally attached to the General  
 Assembly in the U.S.A. In two respects, however, it may be said,  
 that the government were grateful. (1) The protestants were Chinese in  
 one sense but not exclusively so. The first missionaries were  
 members of them. Nowhere are they in the majority. He is deemed

missionary structure of the church in the

but the lay membership makes as the foundation theologically, Christian  
 of the church the foundation are primarily Chinese and are actually con-  
 trolled and directed by them. In some cases, it is the mission <sup>house</sup> or  
 the really don't enter consciously or unconsciously. This mission  
 any element in the good of the church don't think of the ideal of  
 any ground, but not to any extent. It is not directed by the Chinese.  
 On the other hand they are successful in the missionary work from  
 the relationship. Whether the movement is wholesome only the best  
 are directed. It is deeply significant because of the basis of the  
 mission of missionaries and church in other matters such as the  
 national character of the church and the maintenance of discipline  
 of this are held to be true in the field of substance and support.  
 and in administration as well as financial responsibility. It is  
 decided in some cases that interfere <sup>the mission of the ideal of</sup> with any government <sup>and financial</sup>  
 aid and advanced when mission interfere with the mission of other  
 ideals? (2) But for more seriously it is said that any government  
 of the church is maintained because the church don't contact  
 is there in contacting (except as plans of cooperation have already  
 been introduced in some cases as they have). The great bulk of  
 the work, educational and medical at least, which is done in the  
 name of the Christian Church, but which is really conducted by the mis-  
 sionaries and is members of the Chinese population but is members, the  
 foreign missionaries of the church in America. It is hard to say





continue to find them in the new China, that there are to no real friends  
 or sympathizers for them in foreign and the U. Church has endured the  
 reproach at the present time of the alliance with the in such a  
 manner just because it ought to do so for the sake of them and the  
 cause and secondly because the progress of such a merger, outside  
 of the foreign control, to the control of the Church and the spirit  
 which the Anti-Communist Board display, would be the cause of  
 fear & alarm, would further opinion in furtherance they hope no real  
 understanding is established to the mission as well as to a  
 full place within the Church and movement, this is the only effective  
 way of securing the realization of their own ideal for the full self-  
 government of the Church.

It is a strong element in the proposal of the Kuomintang Democratic  
 Council that it comes from a Church and a strong basis of self-  
 supporting organizations. There are parts of them which have been  
 very often or expected to have been rejected. It is due to the minds of  
 many who think the Church can exist without any organized body  
 and especially without any local organizational organization. There  
 are some who think that their idea will be in the hands  
 of the "Chinese religious general" which as one Chinese writer  
 says "insists that religion should be left to individual organiza-  
 tion and achievement and not organized propaganda and public ac-  
 tion of any sort" (The Chinese Church Year Book, 1926, p. 276). The  
 Preface to the Chinese Church Year Book for 1926 calls attention to  
 the tendency in the Chinese Church, however, down among the

152) After this kind of religious reform is not confined to China. It is the  
missionaries and students in the way of the church and its structure,  
main features of the presentation of the present situation in the  
summer of the year. It says: "The chief part of the church  
at the present time" (The Church in China Year Book, 1938, p. 10)

In the new local self supporting churches are not necessary.  
The church can be used as a disintegrated national influence.  
It is a good thing to have local churches which are self supporting and self governing as churches  
before I cannot. It is the idea of self supporting church direction but

not to let the garden of organic relation between church and mission  
line seem fact. make the new national and popular. There  
are large numbers of men who have been born or who are not  
in the way of self supporting churches who are not actually connected  
with local churches. Perhaps there are not churches of the social  
and intellectual quality which attract them. Perhaps the purpose  
to free from the conscience and obligation which is imposed upon  
them by a local church and its work. As the large numbers of  
young men in China depend upon other men or the  
work of others for support and the overhead and expense of regional  
organization which has its base in other countries and  
is not self dependent. Other organizations have drawn to  
them such many men who find in them rather than in a  
local church organization the means of self education  
and service and so the very men who might best be  
left and maintained by self supporting churches. In this and other  
reasons the idea of self supporting as opposed to local churches  
is dim.

It is also expressed. The idea of involvement in very position

and popular in China. It is then the money temples and other in  
 addition are maintained. It seems to many much more reason-  
 able and approved than supported by annual contributions. And accord-  
 ingly in the Church it is proposed to care for by support of the  
 accumulation of endowed funds. In no other sense the older  
 members have a strenuous animosity against the older  
 members' desire to be discouraged their plan for such a  
 way of ~~obtaining~~ the support of the Church. In some places  
 as in the idea that the Mission would continue to support the funds  
 while the Church laid up the funds for an endowment. In the  
 time the Church could then become self supporting through a fund con-  
 tributed in reality from America and not by the Church at all.

The idea of self support is not done and proposed only. It is  
 been rejected. In the old days there were Missionaries who re-  
 jected it frankly on the ground that if the Church became independ-  
 ent financially it would be independent otherwise and  
 that it was not ready for independence. Now our Missionaries  
 take the view today. They desire sincerely the complete independ-  
 ence of the Church. But there are both Missionaries and Chinese  
 who do not see why the money available for <sup>Christian</sup> instruction and  
 a Church should not be conserved in one common fund, to  
 mention where it comes. The only reason the Church in America  
 is not and that it should not establish independence is  
 that fund, the only Chinese practice and other such as these  
 should not be paid for by them but by the money.

the other to what under the policy. Is not the other church that  
 not the same as good fellowship and family; they ask "How  
 is not to have all things in common?" They take the attitude  
 which the other policy supports "Go out as the teacher would  
 teacher and say to the end to be supported by a corner the  
 peace' for Christ's sake very poor. We must not the story how  
 the burden of the work?" Well, for the reason that St. Paul pro-  
 ceeds to give. Because they must have been his own burden  
 for his own sake and that he in his time may have his brother's

There was time when Dr. Harn and I were driven nearly to  
 despair in discussing the ideal of my support with Chinese  
 groups. (a) There are many missionaries to who have given us  
 need to the loss of money in the work or who have found it so  
 much quicker and easier to build up work with foreign sup-  
 port than to develop the church in my support that even now I  
 than relax the pressure much as relaxed with it find with  
 help of the church staff. Also the economic conditions are different.  
 Thus, the other are dependent upon and in many places they  
 represent but scanty resources. All allowance must be made  
 but no allowance can alter the two facts just that the church in  
 China is far behind the churches in Japan and Korea both in  
 achievement and in ideal in the matter and second that my  
 support is not an optional or secondary quality in the character  
 of the church but that it is inherently and essentially in the very  
 texture of the church and that so long as the church is con-

nominally dependent it is not at all <sup>to be</sup> independent. I  
 call it independent when I see that a body of the young men  
 and relations of Church and Nation do not think it proper  
 that the Church is a Chinese Church in doing what it is only  
 doing as a Chinese Church but as an amalgamation of the  
 Chinese Church and the American foreign Church in operating under  
 the name of the Chinese Church in a day more practice. I can be  
 justified but in just one way - the same way in which the Lord  
 has justified us. <sup>with our names &</sup> calling down Peter and the us are justified in  
 being called saints, namely that such <sup>is</sup> <sup>the</sup> <sup>name</sup> <sup>which</sup> <sup>we</sup> <sup>have</sup> <sup>been</sup> <sup>called</sup> <sup>by</sup>  
 as to the Nation which I anticipate, <sup>with the necessary & the analogy</sup>  
 those who argue for <sup>the</sup> <sup>same</sup> <sup>kind</sup> <sup>plan</sup> can at least call to  
 justify our past methods and achievements in China. The  
 presence of all denominations in Chih-li or they looked at  
 the almost total absence of supporting churches and what whether  
 they would not have to go back to the beginning and start all over  
 again. It seemed to be questionable whether apart from the L. M. S.  
 a single mission in Chih-li could show more than an a few  
 grounds by supporting churches. There is not at least to the re-  
 ception of advancement and maintenance the L. M. S. work had to  
 result in a number of independent churches, <sup>in the policy</sup> but this mission  
 as the same time has focused in providing the one for the  
 future work of Chih-li as a radically different basis, essentially  
 as it is, much advanced but apparently in desirable ideas  
 of the "Mission Plan" which Dr. Morrison must have been talking

the St. Paul Missionary Methods applied to modern  
 missions. This was a reprint of the 1892 Missionary in  
 the Liaochang district has been going on now for ten years  
 and its principles and results are described in two pamphlets in-  
 sent by the "World Dominion" & later entitled "Church Planting"  
 and "Indigenous Schools in Paoan". Again and again in the Evange-  
 listical Conference Missionary Council the ideas set on their on  
 they had done at the Japan Mission Meeting. Some were ready for  
 a radical abandonment of the whole idea of subsidizing churches. With  
 taking in a definite use of Mission funds to supplement re-  
 ceipts in the field for substantial work and to support "evan-  
 gelizing a superiority together had not passed as churches or  
 located branches. After thought that Missionary is not shall  
 special rather except for their own dominions and that all other  
 dependencies should be controlled in such cooperation and the  
 Church Council make the local responsible for achieving their ex-  
 pect. And plan of cooperation would best serve them.

Clearly something must be done. It is extremely difficult  
 to determine whether some of the so-called self supporting churches in  
 our missions are really such, but accepting the full number  
 given in the last statistical report of the China Council for the year  
 ending June 30, 1916 the so-called self supporting churches in all our mi-  
 sions, 1 in North China, 8 in Shandong, 8 in Central China, 5 in  
 Kiangsu, 8 in South China, 2 in Hainan and none in Szechuan  
 in January. In 1925 the number reported was 32. The difference  
 with 47977 members

The total contributions for church purposes including education  
 hospital fund or more \$ In the Church of Christ in Japan  
 there are 200 supporting churches and members.  
 who gave for church purposes \$ And in Korea in  
 the Presbyterian Church there are 200 supporting churches  
 churches and members in there are in  
 groups & bodies of churches as entirely self supporting. There  
 some churches gave for church purposes \$ There  
 are economic differences between China and Korea and Japan to go  
 and not know that the Altar in these countries are better able  
 to give than the Altar in China. There are more over 632 mis-  
 sionaries and are missionaries in China and only 9 all  
 denomination cooperating with the Church of Christ in Japan and  
 with the Church in Korea. The Chinese Altar are  
 scattered over a much wider area but they are in groups just as  
 they are in Korea and Japan. In China there is of the self  
 supporting Church in one mission for each 1499 church members  
 and for each 40 missionaries; in Japan one for each  
 members and missionaries and in Korea one for  
 each members and missionaries. In the  
 largest station in China, Shanghai from the east of the Yangtze River  
 station, North Bunding, after 2 cents, expenses are \$ 10253  
 of which only \$ 252 is raised in the field, and there is the self  
 support, churches in this station funds costing \$ 2540  
 all of which is provided in the field. The largest number

of day support churches in Canada could say the same  
in the States where there are but day support churches and a  
minority in them and in other papers of 3254.

This evidence of the long distance between the ideal of full  
day support and the present order of the American Church raises the  
serious question how far Church and Mission and in regard to the  
problem of plan & expenditure. In the first place how can the Church  
be helped toward day support? Are any changes of method necessary,  
quite apart from the question of whether Mission or Church or both  
shall carry the cost? Has there been any such <sup>in some cases</sup> thing  
to be supported? The South China Mission, or at least the Canton  
Station, where there has been most success in developing day sup-  
port churches in China. Both these questions in the expenditure  
the Church to abandon the method of paid local evangelists.  
Dr. Knobel states that the question to be thus raised and which  
is also the sum of the kind of missionaries in the North America  
to the continuance of subsidized chapels and local paid workers.

"The frontier chapel — the American Movement."

(Pamphlet "Training of Rural Workers" - / 2 )

but the abandonment of our missionaries and day workers method  
and be accompanied by the substitution of better method. On  
both matters would be an interesting effort on the part of the  
American to try to day support the churches that exist now  
to achieve it. Some of the added missionaries in America  
that the day church of 150 members of 1st to be day sup-



history. After that the long organized church will support  
 it. can you see it in the way we are in Korea,  
 as the other side is right to be grouped with other churches  
 under no pastoral change where support the grouped churches  
 could really meet. as the hotel & make the stage I  
 should keep the student of an organized church group coming  
 for its own work and Bible study with the help of practical  
 theological notes and the attendance as training & <sup>of the</sup> <sup>and</sup> <sup>the</sup> leaders  
 of United Methodist training classes. The has been both in the  
and substantial pieces work in China has been that  
largely  
of in this basis as for the pastors, of which are not  
of general difficulties would now be depending upon the  
way supporting churches.

2) But in the second place what plan of cooperation can be set  
 as a standard? How much real responsibility can the church as a person  
 have in what there is not an any supporting agency from, and  
no pastor who wants, <sup>scholarly</sup> with the fundamental church and is  
democratically and dependent cooperation, as at the best of our  
as the best. Also a more or less support from the church to and  
the same which we submit to the pastor as a real cooperating  
body, as the church can and discharge of real responsibility?  
Can the church be held responsible for limiting its to handling of what is its own business?  
Can the church be held responsible for the way support on the actual  
ground situation of understanding to it a larger measure of responsi-  
bility for administering from from outside which it did not  
supply in consideration of the fact, but to the best of our ability

I should be glad to think that the Church could grow strong to do more clearly the  
 necessary things, and more honestly to show to all men that  
 and learn that what we are making, or get any great financial  
 contribution to the Church and its leaders are contributing their share,  
 that they themselves are the Church which we profess to be estab-  
 lishing, and that by the way of love and trust and larger faith we  
 may reach the goal faster than by the way of mathematical precision.  
 This again is one of the problems arising out of the dream and the  
 more cooperative plan.

The third and most essential element in our ideal of the Church, if  
 no other can be said to be most essential than an equal, as  
 in the ideal of long preparation. This was the way, Christy, opened in the  
 beginning, and was intended also to spread. As Frederick Myers of  
 Kewich said in one of the notable books of the last century,

It is true that during religion always spreads. It was true that Buddhism  
 spread. It is true that now and again I enjoyed Royal patronage, a  
 good encouragement and thus we read from on the history of <sup>Sampan</sup> Medi-  
 cal Mission in the case of Ghazal, there. But also and still more  
 Buddhism spread and reform its hold today, though the material  
 processes of social evolution a social cohesion is both.  
 In growth of Islam is an even more striking illustration. When the  
 political and military power often lay behind the propagation but  
 no one can read the Muslim people today, there has under the  
 moral movement in Africa with out previous the great power

any process of the world, now scarcely in evidence and apart from organized missionary effort which, contrary to the common notion, is characteristic of present day Islam. The new form of violence in the Mohammedan dog propagator, a deity & believer, old and new.

Whinn Elders. has made a in making great indignation at some of the things thought the living spirit in the Church. I am notably so in Korea. The friend and I saw the Korean Church in its beginnings and was present at some of the early sessions meetings which were of one reading of genuine character of the Church and fixing its principles. The friend mentions to you on an account written at the time of what we saw and heard there:

[My 1897 Report on Korea p. ]

If the world is ever to be brought to the Christian way in which it can be done. The Church in 2 God can never permit money to be employed to employ a sufficient number of preachers and teachers to carry the gospel to every one. The effort to do it in this way would speedily destroy the character of the Church as Christian. The description and circumstances of the Gospel would not be true under such a gigantic system of paid employment. The case of the New Church has proved such a project. It attempts to do it and would kill the mission which alone could prompt and sustain the effort. The use of money for the Christian Church in the missionary enterprise is justified and necessary but it has its limit and beyond that money stops in its tracks. It is far better that it

should be limited. The only right and present would probably be  
 of the... a moderate preparation in China must be spontaneous  
 and self sustained. In China it must be the spontaneous and  
 self sustained preparation of the Chinese Church. This must be back  
 of the... supported by the Church with by some... for  
 a time for... but if China is to be brought, it goes  
 without saying, it must be done by the Chinese themselves.

As to day...? So what is it as our churches say extending?  
 The answer would be that a great deal is being done, but many Chinese  
 churches are troubled and joyful and joyous in their daily witness  
 for Christ by their own lives and by their direct words. We must...  
 as many new churches as many new other groups as the...  
 each witness. But the figures of growth in the work are disappointing.  
 Some allowance for their incompletion and incompleteness. The de-  
 pendency of growth in both directions, ~~of~~ our own hands. Sub-  
 stantial, and may be allowed to offer ourselves. But the best fact  
 was that in 1926 the total number of communicant members reported  
 in the churches in our eight Missions were 47977 and the number  
 of new members added 3657 a one to each church. And in spite  
 of this addition there was a net loss on the face of the returns of  
 2008. As we move on later, even if all church members are to  
 be exempted from any duty of any preparation, which would be to  
 surrender ability, and if the employed preachers and teachers and  
 other workers of the Church also are considered, or less 3657  
 addition for a staff of 2966, not including the foreign mission.

Amie.

There have been some in Missionary work when some mis-  
 understanding discouraged the idea of long preparation on the ground that  
 many of the new Elders had such an inadequate idea of the duties,  
 about their faith and profession, that there was danger that they might  
 spend every consideration and energy rather than advance the cause.  
 There is some truth in this but the truth is not confined to the long  
 by Elders. Damage can be done to bodies of brethren as churches  
 depend also. But the Amie are eager for more in the end than  
 preparation and sterility than the one year preparation and fervor.  
 And the rich fruitfulness of the testimony and work of hundreds of long  
 after laymen and women. There has much could be accomplished if  
 the Amie Church were to devote to its prophetic duty.

All allowances must be made for the fact that so many of the Elders  
 are from the former and laboring classes. The Danish Church belongs  
 to these classes and so does the portion of them - to them and to the  
 students. In the case of the latter it is not a lack of intelligence  
 but that many of the Elders, many of them from a great of the preparation  
 and we must hope that before long good companies of Elders. Stu-  
 dents have from their personal zeal and their devotion to Christ and to  
 them into a good long church advance, a genuine American student  
movement. And in the ill educated part which there is a great  
 preparation & intelligence this is also heard among them, and  
 there remains a majority who are devoted and who stand, as the  
 past men, men of the many themselves and men believe in

in the work of evangelization. The China Branch, the American Board  
daily seems to be free in the light of statement by me:

"The Church in China — has a New Testament.

[Insert p. 1. bracket Paper H]

This statement gave the facts as disclosed in four extensive sur-  
veys. The sum of 3327 Church members and showed that 2915  
had no family worship, and that 412 do; that 2244 do not read  
the Bible daily, and that 1083 do; that 1249 have no Bibles, and  
that 2078 have; that 1241 cannot read, and that 2086 can. The  
other survey of 1190 Church members in one district showed that 1015  
have no family worship, and 175 have; that 996 do not read the Bible  
daily, and 194 do; that 677 have no Bibles, and 513 have; that  
644 cannot read, and 546 can. So far as family worship and daily  
Bible reading are concerned the conditions in these surveys do not  
show a better condition than in the Church in America and perhaps the  
Church in China is not so remote in other things. Dr. Kerr and  
could be the last person in the world to allow a standard  
of other churches in the American field. They are not about the right  
to be and they ought to be seen in the air and they ought to draw from  
rather the best Church ideal but they are the Churches and Church in  
in them and working through them.

I have spoken of the three familiar abidances and what I have  
been accustomed for many years to describe. The ideal of the Church  
in the American field. But what another idea has been introduced in  
the term "independence". At first perhaps. This term was used only



[Hist. p. 155 f] I must p. 191

It is clear that we shall have a good deal of discussion  
in regard to the idea of a conference, and especially with reference  
to the Conference, and the idea of a "bridgehead."  
How already set down some of my own conditions on this subject  
just in a brief manner entitled "The Church and Mission"  
Among British ones on and I  
should like to repeat these conditions in the setting

[The Church & Mission p. ]

It is easy to see from what we read in China for discussion  
one which has been going on at home what we have away, and  
from the Topics proposed for the Jerusalem Conference that the  
aspect of the question of the indigenous Church or indigenous Church  
is prominent. The first relation to the Church. May the indigenous Church  
in China be purely Chinese? We may agree in our consideration of  
this first question the lay Church. Whether missionary a man who  
came to China. The non-missionary lay element is obtained by its  
language and then as its organization in a few centers from any cause  
except through any foreign or foreign speaking Church. If there is still  
an American Church in the East which would very readily absorb  
it can be seen that the possibility of New York we may look for the  
existence of such Churches in China. The children of men themselves  
are not just the matter as can be seen in Japan when I was  
abducted in Brazil & Mexico & the Russian East.



means attainment. As to lay members, they are, <sup>for the most part</sup> <sup>indirectly</sup> in the  
 fact, in the fact, count towards such a work in, as though they  
 were members, & I have chosen churches when they are in the  
<sup>and members as</sup> <sup>well as</sup> such a way to effect in any case the presence of the  
 as members of the church, the real position is with regard to the advancement  
 of the church, and the progress made in such. That the church  
 church partly on a church church, a number of church ministers  
 and others, did not and to relate to the progress ministers and  
 progress ministers and the progress church what does that do to the  
 the church church about the progress ministers and the progress church?  
 Can it do so and also be, <sup>say support, say growth, and also</sup> a pure church in the progress church?  
 For is not in them a measure of absorption or transfer (and how are  
 some or two examples which may be divided or confounded) which  
 might be attached or even drawn off in the interest of progress by the  
 action of the church & are it too ideal?

This would seem to be one Presbyterian problem. The Methodist  
 problem, for as yet, is different. G. Harold states as a comparison  
 in the Independent Church in Boston on Nov 24, 1885 that it was  
 the necessity to define church what was meant by independent  
 church. "The Methodist church," says, "does not know how to define  
 what an independent church." The Methodist ideal, as I understand  
 it, is to establish in each country a free national Methodist church  
 but the church is to be largely a national group of the universal  
 Methodist church. This is no yet an independent ideal since  
 made in the British body as church as not related to it as

as at the election and the new method that people think have  
 given us the American West. Church as related to the  
 Confession of the Church which says made in the West and to  
 which the Methodist Church in India and Formosa, for example, are  
 attached. It is taken now also of the Church Union in Canada  
 and the Methodist Episcopal and General Church have disappeared  
 and the United Church of Canada, and a number were also of the  
organization in dependence of the Church in Mexico and by the man-  
 kind of the United and independent Methodist Church  
 in Japan. But what other exceptions, as I think they are likely  
 to increase, the North American policy is considered and understood  
 to solve the problem of relationship of Church and Mission by conciliation  
 by them to the Church Conference. This much is not as  
 complete as is proposed in South America in the plan of the American  
 Council of the Church of Christ in China. In the first place the American Council  
 contains the 2 or 3 Chinese Methodist Societies of the East. In the second  
 place the Conference in China is connected to the General Conference in  
 America. In the third place the American Council's goal of the Church is  
 organized separately but at home and in the first instance to the foreign  
 mission work as autonomy which the women in South America would  
 like, in so far, as one might say, as they have not done so far  
 even under present plans. I have studied with the deepest sym-  
 pathy the Methodist policy. I am afraid that I must say that I can  
 not see that it has succeeded any better than our own either in  
 solving the problem of harmonious policy between the foreign mission

The Church leaders in reaching truly indigenous churches  
 hope that in places where it has succeeded better than in  
 other places, possibly & comes for reasons entirely apart from  
 the plan, it has not succeeded in West - Africa in Japan, and  
 Brazil. In Brazil, however, it is the de facto Church which is  
 that this balanced statement of the account held to good effect  
 not regard to the fundamental question of raising <sup>in the past</sup> the story from  
 mission to leaders of the Church. It is the objective study of events  
 many different churches and movements, - not this time only.  
 It also the background and context of <sup>background and</sup> Episcopal Church which  
 will be to the subject to be considered later, but this is the  
 the plan of cooperation in 'relationships' is a secondary matter  
 and the primary one the question of moral and spiritual leadership and  
 personal attitudes and relationships.

The other question regarding the "indigenous" <sup>concept</sup> ~~concept~~ relates to  
 why. What is meant by "indigenous Church?" and this question  
 runs down to the very roots of the missionary enterprise and to the  
 nature of the Church itself and the meaning of the Incarnation and the New  
 Testament conception of the mission of Christ in human history and the authority  
 and the content of the message. If there is time and room to do this  
 part I shall try to deal with this seriously for the whole pattern of  
 mission and of the New Churches in these lands and, for that matter,  
 of Christ's story hangs upon the answer which will be given there. Indeed  
 the problem is so general and fundamental and affects us so equal a  
 way back then as our mission that it can seem hardly strange that

by day. To draw needed notes with the question of relationships to the  
which the Church as Mission differs in this view at this point  
but I don't think the difference between our Mission and the Church  
and what they expect is very great. As it is as to the extent that  
is our relationship as seen to be expected, but we can best be  
true to the standard.

Board and the Mission

We have been discussing with the Church our conception of the  
and consider also the Board's view of the Mission and its conception  
of the Church and position of the Mission. This ideal and con-  
ception are old and clear. They are well stated in a pamphlet in the Manual  
and they underlie the policy of the Board from the beginning, just as from  
the beginning of American foreign missions they underlie the policy of the  
Council of Commissioners for Foreign Missions under the far seeing guidance  
of Rufus Anderson.

1. The Mission in our history has always been that of a foreign  
and the Church a native. There has been long debate as to whether  
this fundamental distinction is obscured by the fact membership of  
a national race in the native population. The general belief as means  
and our judgment of the Mission has been that our membership, when  
drawn to the Church and work the under stands that the mission our  
board sees but not such in the program was not to be considered  
with the ideal of the full native character of the Church. This would be  
unsound government that of it is so, and besides the truth, due by  
the Church & its full autonomy, and by whose debt membership  
of it to leave. But on the other hand the Mission has always

All this was included in a paper some months ago of the Board, distributed  
with great care to a party of workers in 1928 and edited by the Board - to be revised!

The American Church and Mission

commercially felt (as this distribution would be absent) and the  
 unity and strength of the Church would be impaired by the foreign  
 character of the Mission. We experienced a last sign of  
 introduction into it, an even condition, perhaps, the ablest leaders of  
 the Church. It was just, as a matter of fact, in a few cases where  
 this was done, that a course would divide the Church as to whether  
 they are that it would prejudice and hinder the growth, & Church by  
 making themselves in a foreign body & separate they rather than  
 leadership of the indigenous Church. Also it has also been felt in  
 our Mission then to have sign of the actual foreign character of the  
 Mission and their contribution was to have sign of fact. The  
 was progress, but they could not make themselves otherwise than  
 by introduction of their own dress and food and they could not seem  
 by being and appearing to be their own true selves. Rather than  
 to say what the Mission held for the Church in America was  
 foreign help. There are frequently foreign help given to the Church of  
 the East and the help of that kind it was foreign and to obtain this  
 1. The Church in the East is the Church of the East and the Mission  
 is dependent on the mission of our East as of making it an in-  
 dependent at the other <sup>(March 1900)</sup> The Mission here also, accordingly, has  
 frequently an opening foreign Mission of the American Church being  
 Church made up of American citizens given their share to the same  
 English, French & other people.

2. The Mission has always been concerned not as foreign only  
 but also as temporary. It is established as a permanent one.

require its people to leave its independent existence. It exists  
 for the sake - but not to be - they find for the establishment of an  
 independent and autonomous Church and demand for cooperation  
 with the Church in the further work of bringing down and Christianizing  
 India in such form and for such time as may be necessary.  
 The form and time may differ, as they have differed in the several  
 parts of the Mission, but in any case it is founded in temporary.  
 It is only a means to an end and ought to be shaped to that  
 end both in its character and in its work. I regard the British  
 Council as having any character or foundation which would be  
 concerned and maintained for its sake as for their own. We  
 ought to be prepared to revoke your very idea of the Mission to  
 find it any form whatsoever as to how it enters into any relation-  
 ships whatever as to how it disappears out of the Church, or re-  
 moves before the Church, or in Brazil, and again by and a come to  
 an end altogether if any two of these courses are further the  
 attainment of the end of its existence. One then are two things  
 which must be kept in mind. (1) The Mission must be the end of  
 establishing a modern Church. It is only a means to that end. But  
 it must be remembered that the Church also is not an end in itself  
 but only a means to an end. Both Mission and Church are only  
 means to ends - the Mission to the end of the Church, and both  
 together to the end of the bringing down of the world. (2) By the process  
 of cooperation a Church must be so organized a Church which  
 accepts its share of responsibility for the work for which alone it

assets, the work, the Body of Christ. How else I can be in what  
 language the ordinary, responsibility of the Christian Church for  
 showing in the effort to do the work before us for beyond the  
 shall of the Church of God. I can be beyond these <sup>on 11/17</sup> ~~past~~ <sup>and</sup>  
 in good detached areas of these lands in reality, a city  
 life. As I may be beyond the entire society, the human sense  
 in the movement a person which need to be brought under the  
 leadership of Christ. How the movement may best do this further  
 work is for the work to be done in it would be least and  
 frankly our responsibility, but without prejudice. I try to get to  
 it is an absolute mission because I can but to do so  
 become doing it as well as better for the Church itself. Then to be  
 way is to do it to do. I would be lame, it is when Christ  
 should speak. It would show the society has every member  
 who is Christ a mission. But the missionary commission did  
 not report in the letter which is in the Church on the point and  
 it is not dependent upon them. As in the former bodies had  
 in each already pointed in another commission:

But what it is the duty of your mission to go right or not then  
 on mission  
 work in progress, this second part and if this is best for the sake  
 of the work of the Church, it is also the duty of your mission  
 to be prepared to undertake this responsibility and policy in any way  
 that may be necessary, to do so does the same best progress

doubt that they ought to be ready to merge completely in the  
 Church; that is best for them, may go on without the aid of  
 our present cooperation; that is best for them, may and will  
 justify as the better Church for them, they are now wholly  
 dependent on us by all means & life as by contribution of money  
 & support to depend satisfaction from the Church on the fact  
 that we depend, as I depend, in Christ today, upon what we  
 go about for a yet come into being as how far I possess the  
 idea of a functioning Church ready to carry out purposes the  
 whole world.

3. The Mission and we have <sup>been for</sup> ~~after~~ the past generation, at least,  
 an equal partnership of men and women, of ministers and laymen.  
 It has not been like a partnership where women have no participation  
 except the ordinary and give family support, that is, in  
 the church, where in this new Church we have the General  
 Assembly where the participation is still more remote as attend-  
 ant. The large majority of our foreign missionaries are women.  
 The work which they are doing is as formative and creative work  
 as is being done in the world. In Christ today as a generation  
 go to the best men we suppose that they are managing the  
 world and guiding it from a life. But the future is being in the  
 next of the world is with the women because they will take it  
 in hand and no longer, in the Church we have had the influence  
 of the Church and mission work and which does not deal quite  
 by with women and make full room for their ministry.



4. After our own consideration but still attempt to meet the Commission  
 have our paper in the form of a Government, on which the report has been  
 abandoned. The expenses report to say the least should be approved  
 at the Department of the Interior of the Administration of the  
 Church. It is said that the problem with it is not the content of  
 (I) the plan it had worked out. It would be useful, however, that the  
 paper mentioned here now a <sup>very</sup> ~~short~~ <sup>short</sup> ~~letter~~ <sup>letter</sup> by a letter to the  
 General Assembly. That had been a matter of administrative order -  
 standing the policy between the Board and the Commission <sup>was</sup> ~~was~~  
 by the General Assembly on the report of the General Commission in 9  
 a matter of Assembly legislation. The report of the Commission <sup>concerns</sup>  
 regards the Commission as a general matter of the General Assembly, but the  
 Board and I its other paragraph it refers to the very funda-  
 ment of a relationship of relationship between the Commission and  
 the Church and implies the free freedom of the Board and the Commission  
 to make such changes as might be found wise. These two para-  
 graphs of the General Commission Report which in its entirety was  
 adopted by the Assembly are as follows

[ Enclosed p 2 + 4 p. per. Co ]

One may legitimately conclude, I think that the Board and the  
 Commission are free to do with the Church as they see fit to adjust any  
 plan of relationship between them and the Church which they  
 believe will best promote the best for which the Board and the  
 Commission have been set up.

### C. Plan of Cooperation, Church and Missions.

1. In the discharge of each Regional Conference and summarized in the findings of the General Conference are to find the various plans of cooperation which can be adopted for submission to the Board. So far from seeing in a single supposedly ideal plan to be followed generally through all our Churches in the matter of relationships the Conference yielded and was open to many a new hypothesis of plans. I was not disappointed at this and indeed at the result was with all the effort and pains. I think that at first the loss of policy of some members of the Evaluation Conference led us some distance that the thing they were looking for was too big and too long to be done in any standard straight jacket. As for my own part I was a long time ago when I could have been disappointed at such an outcome but have seen of many plans of relationships come up in our own and other Missions; as communications, including the Home Portals that it is hard to get behind of longer over the ground, I have seen three different plans in Chile, three in Brazil, four in Mexico, six in India, four in Japan, and others in our own Missions. In India few years ago got long and earnest consideration was given the two Missions and the different parts of each which they considered adopt their different plans. In other considerations I have seen all the principal members in all the plans of the Evaluation Conference applied. The first question was the problem of relations, which was never been solved nor has there been mentioned the desired

Church as the further progress of <sup>Missionary work</sup> the presence of  
ecclesiastical. There are fields from which <sup>modern</sup> Mission has withdrawn  
 but we know the land for which it has been established but  
 been admitted <sup>missionaries</sup> say in the Hawaiian Islands where the field was  
 closed shortly to be a foreign power and because a part of the  
 land which had evangelized it and maintain its own foreign  
 mission, the Asiatic mission also being in reality foreign.  
 cannot in foreign language, for foreign people in rapid popula-  
 tion. There are fields, too, like Korea and Japan and beyond  
 where there have been suitable results in the work of Church  
 growth as in general by his own as in both but has too it  
 has been clear that the plan of <sup>evangelical</sup> <sup>relations</sup> <sup>was</sup> not the <sup>desired</sup>  
 factor in western success was achieved. The history of mission work  
 shows that very good plans have actually been made but there are  
 from which to conduct the mission, for plans and that the  
 important things are there. The adjustment of plans to realities, their  
 practical work of true to producing a real church, for which we  
 have planned but we have an own ideal and history, as most  
 important of all the <sup>evangelical</sup> <sup>relations</sup> <sup>of</sup> <sup>mission</sup>.

2. One of the mistakes which can be forgotten but cannot be done

is that there is no church in these to which to relate the  
~~mission~~ <sup>evangelical</sup> <sup>relations</sup> <sup>of</sup> <sup>mission</sup> and to form a <sup>new</sup> <sup>body</sup> <sup>but</sup> <sup>not</sup> <sup>yet</sup> <sup>in</sup> <sup>being</sup>  
<sup>mission</sup> <sup>work</sup> <sup>there</sup> <sup>is</sup> <sup>no</sup> <sup>substantially</sup> <sup>organized</sup> <sup>evangelical</sup> <sup>church</sup>  
<sup>any</sup> <sup>where</sup> <sup>in</sup> <sup>the</sup> <sup>world</sup> <sup>and</sup> <sup>even</sup> <sup>in</sup> <sup>the</sup> <sup>evangelical</sup> <sup>missions</sup>  
 Church of God in South Africa the Protestant Churches have been  
 merged. There was a substantially organized Protestant Church de-  
 cidedly entirely independent and autonomous but it has

been somewhat obscure in the process of the development of the Church  
of God in China. The Board and the Home Church must know fully  
the development is as described in the following statement which  
has been the subject of our own training. China:

[Print pp 2-9 Paper 100]

In the case of the Home Church - they a Canton Branch of the  
Church of God, found in advance of the consummation of the national  
union, but no plan in South China has to do. This situation  
is in a somewhat unusual, namely that no church council  
should be deciding the question of the need for reaching cooperation  
to the help and policy of the united national Church in advance of the  
pending formation of the Church but the is of the resolution to  
that end. The Home Church Council put the condition in some such  
that it could not but not deal with the matter at once.

In the North branch, the situation is clearly different. Some of the party-  
men have within the Union and have voted to do so. Other  
men voted adversely. For the present our plan of cooperation  
is limited and Southern China must have regard to the prohibition  
of growth within which are necessary as working out of some of  
the prohibitive steps and yet the Church of God and Canton the body here  
Church is a national a fundamental organization as now has the  
problem of relations to the two bodies. The plan of the Executive  
Conference has to take account of these facts.

But there are some who say in a different and deeper sense that there  
is no Church in China to which to relate the Home Church in any

two separate plans. "There is the promise of a Church in America" said  
 one of our most honored missionaries of another denomination in China.  
 "but there is no Church yet." Dr. David Young in his address is presi-  
 dent of the National Abol. Council in America echoes the same senti-  
 ment - we get the above reply and answer, it is the same thing.  
 "Is the Chinese Abol. Church ——— becoming a reality?" &c.

Your promise to act to help signs but they are very large, to think,  
 & study, and get ready. Give it to the people. Study & write.  
 We give you "The Chinese Abolition Church" — to the Am. Abol. Church

[Bracketed as p 4 + 5 Paper 99]

The Evangelical Congress, however, has to make plans not for a  
 hoped for Church, a Church in fact, but for the actual churches  
 on the road now. The new Church in <sup>China</sup> <sup>is</sup> <sup>being</sup> <sup>built</sup> <sup>and</sup> <sup>is</sup> <sup>the</sup> <sup>new</sup> <sup>Church</sup>  
 capable of properly the foundation and bearing the <sup>weight</sup> <sup>of</sup> <sup>the</sup> <sup>new</sup> <sup>Church</sup>  
 hoped for Church? Will they become so by more <sup>solid</sup> <sup>work</sup> <sup>than</sup> <sup>these</sup> <sup>?</sup>  
 We can see a <sup>new</sup> <sup>Church</sup> <sup>and</sup> <sup>return</sup> <sup>them</sup> <sup>own</sup> <sup>time</sup>  
 growth? We can try and secure them now by being the <sup>main</sup>  
 side door out of sight on a <sup>mission</sup> <sup>and</sup> <sup>con</sup> <sup>of</sup> <sup>your</sup>  
 as <sup>secretly</sup> <sup>and</sup> <sup>work</sup> <sup>in</sup> <sup>peace</sup> <sup>amid</sup> <sup>the</sup> <sup>Church</sup> —  
 and was due to the good thing "Chinese Church" <sup>plans</sup> <sup>and</sup> <sup>the</sup>  
 Chinese flag but here, in her own, not in the high but especially  
 in the state hall, the promise <sup>is</sup> <sup>now</sup> <sup>and</sup> <sup>the</sup> <sup>promise</sup> <sup>is</sup> <sup>of</sup> <sup>your</sup>  
 mind and has been the <sup>first</sup> <sup>mission</sup> <sup>is</sup> <sup>the</sup> <sup>first</sup> <sup>is</sup> <sup>to</sup>  
 place a true <sup>foreign</sup> <sup>mission</sup> <sup>more</sup> <sup>than</sup> <sup>just</sup> <sup>such</sup> <sup>a</sup> <sup>few</sup>  
 in this <sup>provided</sup> <sup>this</sup> <sup>kind</sup> <sup>of</sup> <sup>Chinese</sup> <sup>Church</sup> <sup>is</sup> <sup>to</sup> <sup>be</sup> <sup>an</sup>

Monday

after, a possibility that what has been done can be done  
 around as this way, and China, or at any rate Chinese, be  
 done as should be expected. This is a hard forecast to make  
 to try, it needs to have been more, damaged reality to begin  
 than has the garden. as to the ecclesiastical independence, the Chinese  
 had been proposed long ago. The pointed letter of the Korean King  
 Divisional Council with full at below <sup>for submission</sup> ~~of~~ Mission  
 in the Church points they reason for the proposed work:

1. The Church in the country, isolated and antiquated organization  
 for carrying on the work of evangelism and therefore should have  
 spiritual sovereignty and ecclesiastical autonomy. 2. The Korean King  
 Divisional Council of the Church of Christ in China is now fully organized  
 and is better able to carry on the work under the help of the Mis-  
 sion. "Some Gentlemen the assumption that the sovereignty of their the kingdom  
 are cater more or less in a church, desirable to select the Church as any  
 means of the work as the Council as any given of the Church ought to be  
 helped to the extent to do the utmost toward the largely colored tasks  
 that needs to be done in Eastern China. It is possible, however, that  
 the first reason given may be understood by some as implying that spiritual  
 sovereignty and ecclesiastical autonomy have been withheld from the Church  
 in Eastern China and that this acquisition of the Church calls for some  
action by the Mission and the Churches supporting them. In the  
 letter before you with the statement that the autonomy of the Chinese  
 Church is the object of the proposals. It cannot be too plainly  
 said that it is far on our bond and the Mission in China are

Concerned the fact reported recently and ecclesiastical authority of the  
Church Church San Diego's 21 day ago. That Church does not want  
to act for this thing. It is not in the power, say, the same -  
hundred thousand dollars to give them a 10 cent bill then. The history of  
the Church system, on earth that has not yet been its trial and test  
the past 700 years from which it is the Church Church a claim-  
ing and displaying their characteristics, a true Church, has only  
regarded in the suggestion that the Church <sup>and</sup> its Mission has  
not long been deciding that the Church would take up its true  
character and conduct its full work

And as to the Social Mission, the only practical solution is to  
have "the help of the Mission" and what the General Council speaks  
can be used to give in the interest of the Church, and of the world in  
Church.

There are other questions, however, having to do with other matters  
than ecclesiastical independence. These other questions & problems are  
a fundamental conference. The first eight were very important questions and  
problems which had not been able to develop and administer by self-  
governing Church to undertake responsibility for larger sums of money  
to Mission on expenses \$ \_\_\_\_\_ now usually from Mission  
in budgetary work above and \$ \_\_\_\_\_ in other forms of work

The General Council are going for their own Church work  
the question of going & includes the responsibility for mission funds in  
and at all a question of "what says" the paper talks of Mission to  
in family a question of the rapid & abundant of that funds, etc.

matter when they come from out of the law & effective education  
 of the Church. Would the Church give further into the work  
 plan and mission by transfer & responsibility? If so, all, or  
 how much and how fast? Even if the work might not be so  
 satisfactory due technically from a mission treatment view,  
 the education might be worth more than the accounts. All the  
 better if given might be less in both directions. How far  
 does the Church have the knowledge to assume responsibility for indi-  
 viduals & great complexity and heavy burden, of which a large  
 part is given on the part as might not be kept up under  
 different administration? How fast can this be transferred to the Church?  
 How far can the modern knowledge be developed only under the  
 responsibility. Plans & cooperation has to be worked out the most  
 and honestly with our this machine and political world.

3. Dipped in the place may appear to be they are nevertheless pre-  
 dominantly similar as to as such the same under. They include the  
 same principle as the one which is. Thus main proposals. They all  
 seek to try the Church to the financial on the day as well as they all  
 seek to recognize the Department as to present its present, authority  
 and responsibility. They all seek to transfer to the Church on large di-  
 vision and control both of work as of funds as there is ground  
 for believing the Church can now assume cost advantage and  
 control disadvantage. They are all agreed to see how it is all  
 in the great rather than in to make a transfer. They all  
 propose the immediate transfer of the funds for together and



Elementary School work when this has not already been done.  
 They are provided for the transfer & substitution and of papers  
 on that are taken to be provided and just and papers per-  
 tained arrangements as a transfer as some papers with  
 advice of the Church to accept and carry the representation involved  
 they are necessary that the mission is a temporary agency and  
 that ultimately it must face ~~away~~ <sup>out</sup> in one way or another  
 but that it has been that yet come but then are before we  
 what I should carry comparatively as steadily as steadily per-  
 haps for a considerable time, this is most proper certain  
 foundation will depend to form institutions on the Board  
 and that I know and that it is still an open question what  
 only the future development of the Church and other considerations  
 can answer as to what may be the duty of the Church in America  
 and of the mission toward the great masses of work that to be done  
 and for beyond are the present present and necessary of the  
 Church and Mission combined

At the meeting before the Trustees fully met the purposes &  
 to achieve. In this case many of the problems had already  
 undertaken in full responsibility, as they were prepared to take on  
 the mission institution were already under chosen a joint  
 basis of control. At Mission the Trustees went beyond the above  
 proposed in order to avoid a three individual organization  
 and to bear and develop the regular Church work. At Center  
 the Trustees feel further that of the original purposes but the

15) And the second element to be reviewed by the Board shall not be  
 an element in the physical line and also develop really the  
 (partly) common ground, design.  
 The Director and Council are to have a large task in taking on board  
 and develop upon it and to have at different institutions  
 for the same element it is to then be held on that side the line.

The Review Board's task is to be at one and the same time  
 to be at a commoning abstracted. There is a couple  
 writing of it. What can be taken as the judgment reached what  
 and the same time represents the overlapping paper done & given  
 & could not down the main considerations on both sides on  
 the one paper by both Council and the Commission.

1. Reasons for the proposals for complete merger & Museum in  
 Church.

[First 8 paragraphs Museum Paper 98]

[First 10 paragraphs 9, 10, 11, 12, 13 the Museum 4, 5, 7, 9, 10  
 on Paper 97]

2. Reasons against the proposals

[First 10 paragraphs reasons Paper 98 first add.

(1) To compare and consider the ideas of the Council on a  
 real Church Church.

(2) To determine whether to make provision for the  
 on a small group of independent people

(3) To plan a large company & from the Commission the one  
 for the time to the next. Under a Council of which they are  
 not members, which provides money for the support but has  
 complete control over them and their work

The statement of the Center proposals by us the fact that the  
 in Kwangtung does rest on a solid basis of long experience  
 work. A table was presented at the Conference by us, set there  
 forth. It showed that the Missionary expenditure on the Church  
 of Christ are spending more for Mission funds a hospital, edu-  
 cational and medical work than \$139,797. The Church reported  
 for the current work of the Church \$100,000, for Church schools  
 \$120,000 and for the Chinese Ministry \$20,000. The result-  
 shows, these figures are a little decreasing and was not  
 much, than how much of \$100,000 came from China in America  
 or Canada or how much school work in Kwangtung which is  
 not under the Council was included. And the fact is Kwangtung is  
 a vast and busy Church and it is possible, its expansion studies  
 should be signed. It has adopted the Japanese plan of <sup>higher</sup> <sup>educational</sup> <sup>refugees</sup>  
~~full preparation~~ in the Council to now by signed Church.  
 It is in the spirit that the Union Church publishes to the  
 Conference of the Council proposals. The Council reports about  
 independently about our part of the Protestant Church in  
 the Province. The base on Berlin Mission Church which  
 have not going on another quarter on the Budget about  
 on fifth. There is a degree other special bodies. There is evidently a lack of <sup>missionary</sup> <sup>material</sup> to be  
 done among the Chinese churches than other. The Center <sup>to</sup> <sup>form</sup>  
 about Conference want a good deal further to a complete union  
 that the Chinese churches have been willing to go on their own  
 relation of fellowship and cooperation

The honor has Schuster or Davis and others who handle the funds on that  
and a bank near to an donation of property and so many are for the best for  
about I am sure the same is proper. It would be a lot that as the people's fund.  
I sent p. 175. There are many at home who don't who fear most of  
and it is not to be taken consideration of some of the present proposals  
for disbanding. My thought that any impression that the Chinese  
think about "and on the one", but I don't see with mission.  
can be only found would do that think and its cause grows  
injurious and hard to lose in sight. My thought also that so much  
talk about "control" as to have about "responsibility" is not help-  
ful. As they are the kind of "indigenous" which is meant a  
different paper for the good of the movement and the Roman  
she did not say again. It was <sup>to</sup> kept to indigenous support.

Inward on p. China is in for some high priced education &  
 the Chinese psychology is to be had to be an adequate substitute  
 from the Dec. Commencement

Inward p. 146 Perhaps even the Grand Company's findings also will be  
 of slight interest to any one other than the Chinese Museum and the admin-  
 istration staff of the Board. The two can be readily passed over by  
 those to whom they are of little significance

Inward p. 170. This statement as I am apt to deal with a great  
 problem. It has many points open. The findings refer to  
 "inclusion process" and "greater inclusion" as they are. The problem  
 was a problem in degree and not in kind, as though the same  
 process and some limitations of inclusion are described with a  
 view towards the independence, whereas for my part, I see no  
 such process a limitation from which it is excluded with the  
 complex of inclusion on which I may accept what they say of inclusion  
and from which it may enter into what Copeland's phrase  
 and it may follow its own tradition as independent from a complex  
 history - but it must do all this by way of a truly self-  
 dependent and self-determining Church, that is our aim

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found on p 132 to his address as president of the National Chinese Council at its meeting which is attached, Dr. David Yui said that the Council should recognize the fact that the Anti-Chinese Movement has been steadily gaining in strength. Dr. Yui's contacts and sources of information are far wider than ours but we can only give an impression and refer to the evidence which came to us from many parts of China. It is apparent that to most observers in China there is no discernible evidence of <sup>the</sup> growth of the Anti-Chinese Movement that was a year ago. The various demonstrations which the Movement had threatened had dwindled. Its efforts to foment strikes in various schools and to destroy such forms of education had either been dropped or had failed. The organizing work of the Movement was hard to locate and was evidently unappreciated. Dr. Yui may be right, however, about the Movement. It may be growing slowly. I hope not.

Found on p 135. This literary revolution from the classical style to the spoken style (p'ei-hua) as a means of expression is only one phase of the movement which is not improperly called the Chinese Renaissance. That movement, however, has been going on for some years and so far as the present situation is concerned has been retarded, apparently at least, what it does give us really under the surface, by the <sup>disunion</sup> ~~disunion~~ and ~~disunion~~ <sup>disunion</sup> of the modern. As to the description of the plans of modern education, besides the scattered and partial evidence beyond a doubt to the eyes of the modern.

